THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for August, 1916

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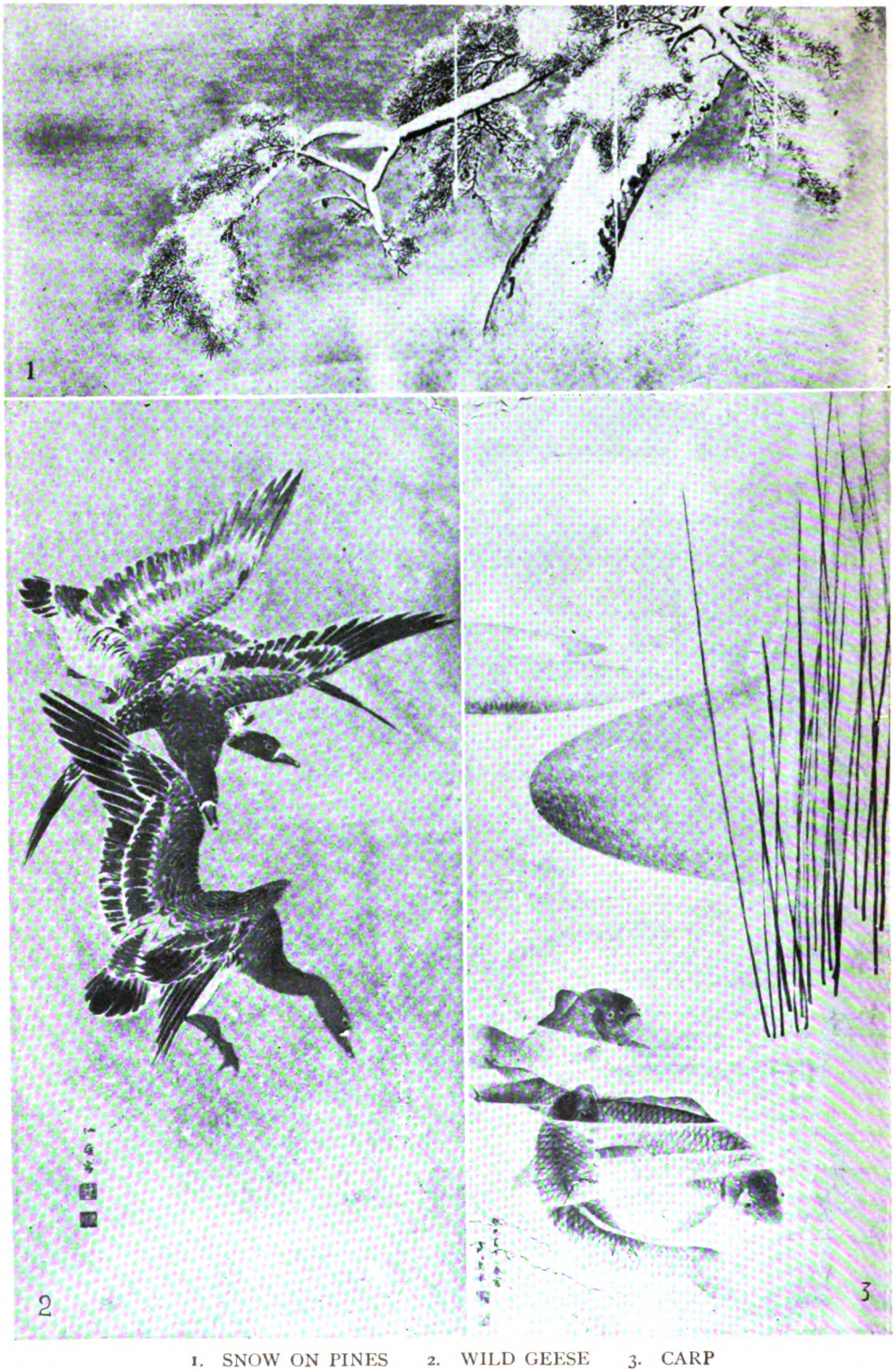

1. SNOW ON PINES 2. WILD GEESE 3. CARP

MASTERPIECES BY MARUYAMA OKYO

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THE JAPAN MAGAZINE

VOLUME NINE JULY, 1916 NUMBER FOUR

MARUYAMA OKYO

By T. FUJIWARA

MIDWAY through the Tokugawa period there appeared in Kyoto a painter of supreme genius, whose fame has not diminished even to the present day. His surname was Mondo, though in the history of Japanese art he is better known as Maruyama Okyo. Born in the year 1733, the son of a farmer of Kawada village in the province of Tamba, the child early showed a love of art, though not unmindful of his rural tasks; and his parents sent him to the Kongoji temple in his native village, as in that day the life of a priest was best adapted for the study of art. The youth, however, had the proverbial free spirit of the genius and did not fall in with the strict rules of the religious recluse, devoting himself more to his brush and palette than to the chanting of sutras and waiting on the gods.

The father of the uneasy youth was much disappointed at the lad's failure to observe the rules of the temple. The boy was returned home as unavailable. One day there came to the door of the farm house an intinerent merchant selling cosmetics; and while he was pushing his goods, the boy Maruyama Okyo was busy drawing a sketch on one of the packages. The pedlar was much struck by the accuracy of the drawing and carried it with him wherever he went. Those who saw it admired it as much as the poor merchant; and at last it came before the eyes of Lord Maruyama who went into ecstasies over it. The lad was so obsessed with the ambition to become a painter that his parents could do nothing with him; and so they sent him to Kyoto to study with a professional artist. There he became the pupil of Ishida Yutei, a disciple of Tangei, son of Tanzan the first pupil of the famous Tannyu, chief of the Kano school.

Okyo devoted earnest attention to the achievements of the Kano school and especially to the work of Sesshu; and in maturer years he was more interested in Chinese painting, particularly those of Kuyei and Senshun Kyo of the Ming period. He was no imitator of great masters, however, but their hints he found very profitable. The specimens of

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occidental painting which he saw at Nagasaki also taught him something useful, especially the law of perspective. The themes in which he wrought were chiefly human and animal figures and scenes from nature. Okyo reached his culminating period about the years 1781 to 1788; and from this period the Maruyama school took its rise.

The work of Okyo is distinguished for its chaste refinement, exhibiting notable qualities of freedom and unrestraint. Native historians of national art say of him that "his reputation thundered over the empire for a space of long duration." As age drew on, his manner seemed to harden, assuming a stiffness in marked contrast to his earlier freedom. Okyo died in the year 1795 in the 63rd year of his age.

In his earlier years Okyo served under the Prince Abbot of the Miidera temple where there were many excellent examples of paintings from China, which afforded him the opportunity he sought of becoming acquainted with the artists of the Gen and Ming dynasties. Naturally many of his best paintings are now preserved at this temple. Okyo's famous scroll picture entitled the "Seven Afflictions and Seven Blisses" is in that temple. So much did the Emperor Kokaku admire this painting that he had a regulation made to the effect that scroll pieces should never be taken out of the temple on any account. In that temple, too, there is a large wall scroll of Okyo's depicting a waterfall, which was drawn to the order of the abbot of the temple to be hung on a pine tree during the heat of summer to give a cool appearance to environment. No one could gaze at it without feeling the refreshing coolness of running water.

The Daijoji temple has been called the Okyo temple just because in his youth Okyo had been received there and kindly treated by the abbot, for which attention he afterwards returned with some of his pupils and drew *karakami* pieces for the temple. When his house in Kyoto was burnt down Okyo took refuge in the Kongoji temple in his native village, and while there he drew sketches for the *karakami* of the sacred edifice. For their better preservation these pictures were afterwards taken off the sliding screens by his admirers and made into a long scroll of 32 pieces. One of Okyo's most famous scenes entitled "Pines in Snow," is in the possession of Baron Mitsui; while Count Date is the owner of Okyo's "Carps and Ducks;" and Baron Konoike has the "Fight between Dragon and Tiger as well as the "Seibo."

Okyo marks a wholesome breaking away of the Japanese artist from the rigid conventionality of the old schools; he drew with his eye on nature and followed only a natural course. He reveals extraordinary skill in depiction of the movements of animals; his figures, whether of man of beast, are always true to life. We have already in the JAPAN

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MAGAZINE told the story of his method of ensuring that his drawing of a wild boar was true to nature. When he made the sketch a peasant who saw it, assured him that it must have been a sick boar that he had selected as his model; and sure enough when the artist went to make sure, he found that the animal was dead. Such a mistake revealed to him the difference between truth and falsehood in art. When he specialized in the drawing of fowls, he mingled with the crowd that went to see the bird figures on the single screens at the Gion shrine and listened to their remarks. When he observed a farmer laughing at one of the bird figures Okyo asked him why he was so amused. The man replied that while he was no artist, nevertheless he had been breeding fowls all his life and he knew that the colours of the feathers should correspond with the environment. This was a hint which the artist regarded as of much value to him.

In the Tokyo Imperial Museum there are 5 volumes of sketch-books from the hand of Okyo. These numerous sketches and designs show how assiduous the famous artist was in practising his pencil. His sketches of carp, pups and fowls are inimitable, so lifelike are they. His forté, however, was in landscape painting. His scenes from nature shown much greater ease and freedom than his models of the Kano school; yet they are not quite so delicate nor yet so artificial as the Tosa school. His themes lie for the most part around Kyoto, for sketching which he invented a special manner of pencilling, suitable to the particular object. Torrents rushing against granite walls or over rocks, pine branches interlacing over streams, and all scenes of special beauty from nature, he had a special and unique manner of drawing, that has impressed the art of the nation for all time.

In landscape and nature drawing generally Okyo showed great originality, adding a life-likeness and brightness to the usual mildness of the orthodox schools. In the depiction of human figures he is not regarded as quite so successful. Just why he failed in some degree here is a question not easy to answer. He seemed unable to escape from the manner of the Kano school when he essayed human forms.

There are those who criticise Okyo as an artist great in small things but incapable of anything on a grand scale. This would be a serious defect, if true; but it is certainly more true of the school he founded than of the master himself. Okyo undoubtedly could command scenes on a grand scale as readily as on more reduced surface. As he painted to the order of the Imperial Court and of the Shogun his reputation soon became world-wide and firmly established.

Among his pupils one of the foremost names is that of Goshun, sometimes called Nikkei. Other names are Nagasawa Rosetsu, Komai Genki and Yama-

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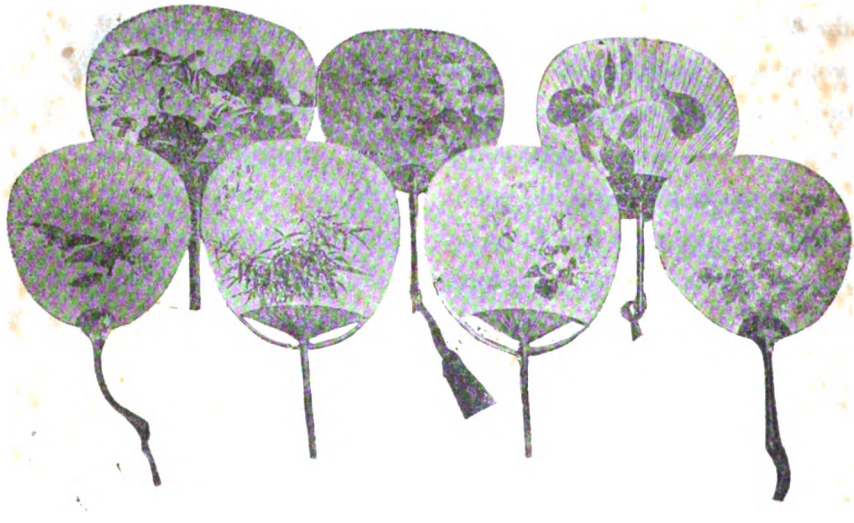
guchi Soken. Goshun became the founder of the Shijo school, and thus added lustre to the name of his master, Okyo. Rosetsu is remarkable for his eminent degree of ambition and invention, while Genki excelled in colours, his best pieces being Chinese women; while Soken excelled in pictures of Japanese beauties. Other names in the list are Oku Bummei, Nishimura Nantai, Yoshimura Kokei, and Watanabe Nangaku.

The influence of Okyo on the art of his time may be inferred from the fact that the manner of painting among all the Kyoto artists was completely changed or greatly modified by his work; and even to-day there are many national artists proud to call themselves disciples of Okyo. Okyo was also very remarkable for his successful depiction of ghost pieces, while most artists shunned that theme. Once a man came to Okyo to have a ghost sketched on his back for tattooing; and Okyo agreed to do it on condition that the man would never look at it himself. But after the tattooing was finished the man, hearing the exclamations and cries of those who saw it, grew so curious that he was determined to see it for himself; and so, notwithstanding his agreement, he got a mirror and had a look at the picture tattooed on his back. So horror-stricken was he with what he saw, that he felt haunted and could not rest until he underwent the awful suffering of having the whole thing burnt off by moxa. Such tales as this show the reputation in which Okyo was held by the people of his time.



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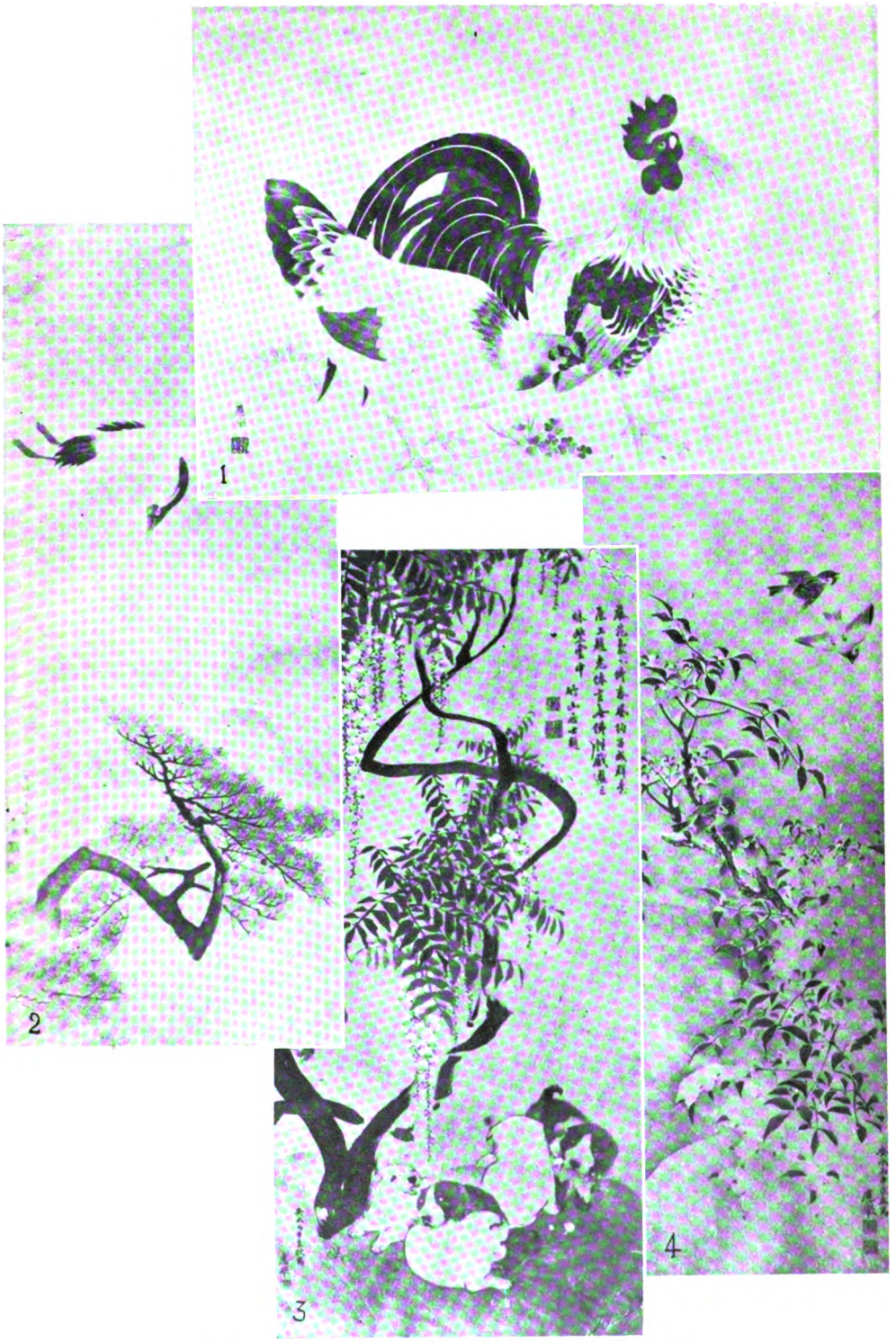

1. DOMESTIC FOWLS 2. PINE TREE AT SUNRISE
3. PUPPIES 4. SPARROWS

MASTERPIECES BY MARUYAMA OKYO

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FIELD MARSHAL COUNT TERAUCHI AND FAMILY

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MARSHAL COUNT TERAUCHI

(GOVERNOR-GENERAL OF KOREA)

By R. USAKI

JAPAN is a country of peace, but that has not prevented her having to fight at times; and in order to prevent the recurrence of war she has had to devote the most careful attention to national defence, a circumstance made necessary by her peculiar geographical situation. In working out the question of defence certain men of great military genius have appeared, some of them exhibiting conspicuous qualities of statesmanship as well. Among these may be mentioned such names as those of Prince Yamagata, Count Kuroda, Marquis Saigo, Prince Katsura, Count Kodama and last but not least Field-Marshal Count Terauchi.

This famous warrior statesmen is amomg the more prominent personalities of modern Japan and is eagerly looked forward to by many as the future premier of the empire. He is regarded by some as too much of a martinet and on the whole over austere; but his is a devotion to the trifles that go to make perfection which is in itself no trifle. He is narrow-minded, but it is the mental concentration that means business, and accomplishes what it determines. No one has dared to suggest that his strictness has ever been inconsistent with his diligence and honesty. Certainly Field Marshal Count Terauchi has the brightest future of any living Japaneses oldier and statesman. It is only a question of time when he heads the Imperial cabinet.

The Governor-General of Korea was born in the province Nagato, in the Choshu of historic fame, in the year 1852, being the second son of the late Shobei Udata, a *samurai* of Yamaguchi. In youth the lad was adopted into the family of Kanemon Terauchi. At the age of 18 he entered the military academy, soon became a sergeant and in turn a lieutenant. When Saigo's rebellion broke out in Kyushu in 1877 the young soldier was captain of the Imperial

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Guards regiment which distinguished itself in the battle of Tawarazaka, the leader being wounded in the right arm by a bullet. Since then he has been deprived of the use of his right arm, and has always to salute with his left. Though distinguishing himself in the campaign, Oku and Nogi always kept ahead of him; for Terauchi's abilities have always shone more brilliantly in the war office than on the field of battle. He has remained the genius of the Military Headquarters Staff.

During the war with China Terauchi was in command of the transportation service, when his executive ability much impressed the War Office staff. Being of a very quiet and retiring disposition his name had not before this been well known in military circles. Soon promoted to the rank of Major-General he became commander of the 3rd brigade of Sendai for 15 months, when he retired from regimental duty. In 1898 he was made head of the Department of Military Education, and in 1900 sub-chief of the General Staff, and finally President of the Military Staff College. When the Katsura cabinet of 1902 was formed Terauchi was given the portfolio of War Minister. It was during this tenure of office that his ability shone to the fullest measure. His great executive qualities and his extreme diligence combined with the advantage of having been born in Choshu marked him out for trust and promotion and won him the confidence of such leaders as Prince Yamagata and Prince Katsura. He was absolute master of the War Department; he conducted affairs in a masterly way that deeply impressed superiors and subordinates alike, His endeavors to become acquainted with every official serving under him and to win their trust were intensely admired and appreciated by all connected with the Department; and it was soon seen that his purpose was to mold all of them after his own type, which, of course, made for the greater efficiency of the service. Thus he continued in office through th Saionji cabinet aud finally became a War Councillor. In May, 1910 he was made Governor-General, or Resident-General, of Korea.

The wonderful manner in which Count Terauchi mastered the situation in that much disturbed country increased, if that were possible, the nation's confidence in him as a man to be trusted. The notable achievement with which his name will ever be associated is the annexation of the peninsula to Japan. It was well known that the first Resident-General, Prince Ito, was

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not in favour of interfering with the independence of the peninsula; and his successor, Viscount Soné, was of the same mind. But Count Terauchi was soon seen to be a man of very different stamp from his predecessors. He had hardly been a month in office at Seōul when he had the police powers of the Korean government in his hands; and then he took precautions to station Japanese soldiers in every province. By the month of August the work of annexation was complete and the fact made known to the treaty Powers. The king of Korea assumed the rank of a prince and the Resident-General was supreme over the country. One of the most marvellous feats of the new administration was its successful annexation of the country without giving the Koreans a chance to carry on effectively their wonted intrigues. That so great an event could have been carried out so quietly was the wonder of the world. The effectiveness with which the great feat was accomplished must be attributed to the genius of the Resident-General.

Though immensely admired and respected the Governor-General of Korea naturally has numerous critics, as all strong characters have. He is accused of ill-liberal tactics in supressing newspapers and controlling news generally. He is blamed for laying too much stress on the importance of military rule in his administration of the peninsula. His exercise of the right to issue company regulations is objected to as interfering with the freedom of enterprise. His dislike of journalists and his aversion to politicians cost him many friends who might otherwise assist him. And so his administration is attended by too much of the military flavour; exactness, secrecy and peremptoriness. He fears public opinion too much, and refuses to let his plans be known. Many resent this lack of frankness. Ofcourse no one can take exception to the suppression of articles and writings calculated to cause disturbance in the country; for Korea is a country where the utmost care has to be taken not to excite the population. In this there may be some excuse for the military rule of the Governor-General. His manipulation of company regulations cannot be said to have interfered much with the commercial and industrial progress of the country, as may be seen from the annual report issued by the Government, which shows a steady development along all lines. It is, therefore, generally understood in Japan that General Count Terauchi must be praised

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rather than censured for his over-strictness in Korea.

It is interesting to note that the Gevernor-General is quite as careful in controlling his own people as the Koreans. In former times the Japanese residents in that country had too much freedom. Many immigrants were persons of disreputable character and were a nuisance to natives and government alike. Even soldiers and government officials were allowed to go on geisha sprees and enjoy other questionable pastimes. But the coming of Count Terauchi soon put a stop to all this. The slum districts and gay quarters of the capital suffered a marked change. Soon the newspapers began to caricature the Governor-General under the image of Billiken, which he is said much to resemble in appearance. No amount of criticism, however, has changed the opinion of the nation as to his genuine qualities. He is the future leader of the Choshu clan, which has wielded so much influence in Japan; and many are earnestly contemplating the day when Count Terauchi will be premier of Japan.

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PROBLEM OF NATIONAL EXPANSION

By Dr. KAMBE

WHETHER in the matter of national expansion Japan shall assume an aggressive policy or merely remain content to rest on the defensive, trusting to the mercy of the world, is a question of fundamental importance to the country, and never more so than at present. As things look now it would seem that there is nothing but for her to take an aggressive attitude. For Japan a mere defensive policy would mean retrogression. Unless she is prepared to go in like other powers and take what she can, it is a question whether she will be able to retain even her present possessions. While it is neither necessary nor advisable for a nation to cultivate an avaricious spirit, nor to extend at the expense of internal development, it is nevertheless essential to the progress of a nation that it shall see to its getting a just share in the surface of the earth, as it is divided among the powers.

In the life and future of a nation the progress of science and art, and the development of economics and industry, are all important, but not more so than the expansion of territory. A modern colonial policy should include not only the acquisition of more territory but the extension of national influence beyond national possessions. When a sovereign nation comes in contact with a nation of imperfect independence, it naturally cultivates trade therewith, investing capital and starting enterprises and promoting better communications; and thus while benefiting economically from intercourse with the weaker country it takes the opportunity of introducing its own culture, training troops for protection and, in short, does all it can to assimilate the weaker nation.

At present Japan has colonies in Formosa, Korea, Saghalien and the Kwantung provinces. It is very important that Japan's rule in those colonies shall be efficient and secure, because on the result of that rule the world will base its judgement when asked to recognize the right of Japan to extend her national limits. To Japan at present, the Promised Land is China, and the South Sea islands. When people talk of Japan's expansion northward they are apt to forget that there is nothing left but the other half of Saghalien and Siberia, the economic value of which is insignificant from a Japanese

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point of view. The only alternative is expansion westward toward China, or to the south sea regions. China, however, is the prime object of Japan's colonial policy; the geographical relations of the two countries make this inevitable. And the social, kindred and linguistic affinities of the two peoples also point in that direction. The things that Japan makes are more suited to the Chinese than the products of Europe or America. In the matter of trade and manufactures China must ever remain one of Japan's most important fields. On the other hand China is rich in resources of raw materials which Japan wants; and this reciprocity of trade will be a mutual benefit to both countries. Japan is very dependent on China for her supply of iron, without which Japan's manufactures and defences cannot get on. Raw cotton also occupies a leading position, since on that depends Japan's spinning mills.

It is not likely that as time goes Japan can remain dependent for cotton on India and America, to powers stronger than Japan. But China she can protect with her navy, and therefore may feel secure in starting any enterprise she likes in that country. Japan cannot become so intimate with south sea regions as she is in China; and it is, moreover, more difficult for Japan to protect her interests in those regions. Our navy being inferior to those of Britain and America we must devote attention to regions where the main defence is military, as in China, where politically and in a military sense Japan is even now far superior to any other power. If Japan will but keep up her expansion policy, taking advantage of the present war, there is every hope that her policy will eventually succeed.

The islands Japan now occupies in the South Seas are of small economic value, though their strategic importance cannot be overlooked; but it is hardly worth offending objectors to our occupation of them, to fight for their retention.

It is clear that the only way for Japan to extend her influence beyond her present boundaries is to prove her colonizing ability, which must first reveal itself in efficiency of rule in the present colonies. It is not too much to aver that our colonial government up to the present has been far from satisfactory. In certain ways there have, of course, been marked improvements, such as in sanitation and communications, notably the sanitary measures adopted in Formosa and the railway extensions in Korea; but in Formosa enormous sums have been spent on gorgeous government and official buildings at a cost far beyond what is necessary.

The first test of successful colonial government is whether the colony is used for its own promotion or for the assistance of the mother country. The mother country has sacrificed her blood and money on establishing the colony, and it is natural that some return should be expected; but not to the extent of the colony

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becoming a prey to the greed of the mother country. A modern colony should offer equal opportunity to all within its borders; but if the interests of the mother country become the center toward which all policy turns, how can this be possible? The aims and interests of natives and aliens within the colony cannot be ignored. The colony should be used to promote the general civilization of itself and of the world. The scientific knowledge acquired from a study of the colony's geography, geology, climate, flora and fauna, is not for the mother country alone, but for the world. In this respect much remains to be done in Formosa.

In promoting the interests of the mother country in a colony the kind of capitalists allowed to operate colonial enterprise is all-important. Japan's policy in Formosa has been to encourage the larger capitalists, which, of course, help to promote industry, while smaller capitalists are more helpful to the promotion of social interests. It would be better to lend more encouragement to the investments of smaller capitalists in that colony. If they appear too weak and untrustworthy they can be controlled through industrial guilds, as at home. More attention should also be devoted to the character of the emigrants allowed to settle in colonies, especially in Formosa.

In lending encouragement to the promotion of industry in colonies care should be exercised against the evil of duplication; there should be a unification of industry especially between those of the mother country and the colony. This important policy has been neglected in Japan, and the consequence is that in the matter of industry the colonies and the mother country go separate ways. Salt, for example, is produced in all Japan's colonies as well as in Japan proper, but there is nothing to regulate the price, and the same applies to rice and sugar, and to some extent, raw cotton. Each country should be encouraged to cultivate its specialties; for one to encroach on the province of another is to impair the efficiency of all.

Another question of colonial policy is whether the colony should be made to cultivate raw materials and food stuffs and import all its manufactures from the mother country. The policy is a wise one, but should not be pushed to extremes, for there are many daily necessities that the natives of a colony should be taught to make for themselves.

In colonization the government of the natives is a matter of supreme importance, especially the encouragement of assimilation. As the natives are kinsmen of the Japanese, assimilation should not be difficut. But it depends a good deal on the type of immigrant allowed to enter the colonies. He must be a permanent settler and not a mere fortune seeker. Until the natives are also taught the Japanese language the approach to them will be imperfect; as people always like

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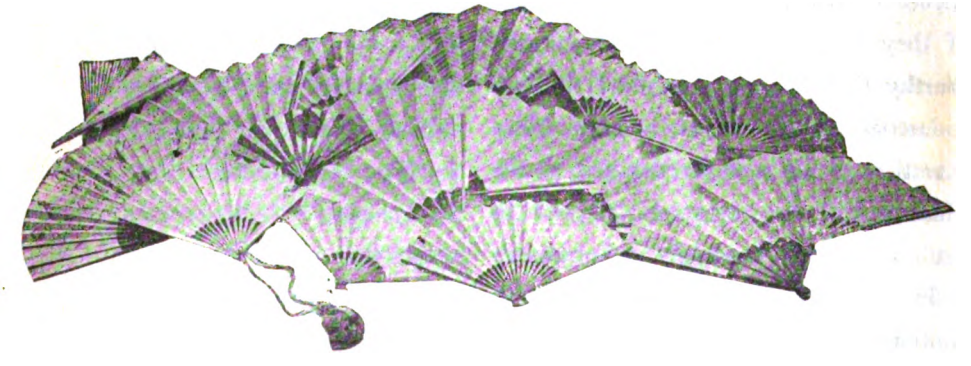
or admire those whose language they acquire. Primary schools should be established for natives for the diffusion of the Japanese language; and women should be educated as well as men, so as to influence the children. The religion of the natives should be studied and respected. Though it may seem superstitious to some, it is hardly more so than what some of our own higher classes profess. Rulers should utilize the enormous power of religion. The present discrimination against natives in favor of Japanese with regard to qualifications for office should not exist. There should be a greater extension of the franchise among the natives. The natives should be taught to know that they have much greater opportunity for self-improvement under Japanese rule than they could under any other power. As the struggle between the yellow and the white races grows more and more intense, as it is sure to do, the natives stand a better opportunity under Japan, who is the leader of the yellow races. The natives should therefore, be taught to see the wisdom of helping Japan's progress rather than interrupting it.

It has been argued that in our colonies military government should give place to a civil system; but so long as the natives remain unassimilated the present system is inevitable. The way of improvement lies in selecting none but the a blest and best soldier-statesmen for office in the colonies. Some have suggested the formation of a portfolio for the colonies, hoping that with a Colonial Minister a greater unification could be brought about in the rule of the colonies; but this should be attended to by the cabinet which shall be held responsible for what goes on the colonies. But if every change of cabinet meant a change of colonial policy the result would be evil.



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SHIMONOSEKI

MOJI

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1. TSUBAKI-DANI 2. ROOM IN THE SHUNPANRO, WHERE TREATY OF PEACE WITH CHINA WAS SIGNED 3. THE SHUNPANRO HOTEL 4. A PORTION OF THE SHUNPANRO, NAMED CHOSHOKAKU BY THE LATE PRINCE ITO 5. UME-NO-BO, WHERE PRINCE ITO STAYED DURING THE SINO-JAPANESE PEACE CONFERENCE 6. THE INJOJI, WHERE LI HUNG CHANG, THE CHINESE PEACE ENVOY, STAYED DURING THE PEACE CONFERENCE 7. COAST OF DANNOURA WHERE THE HEIKE WERE DEFEATED

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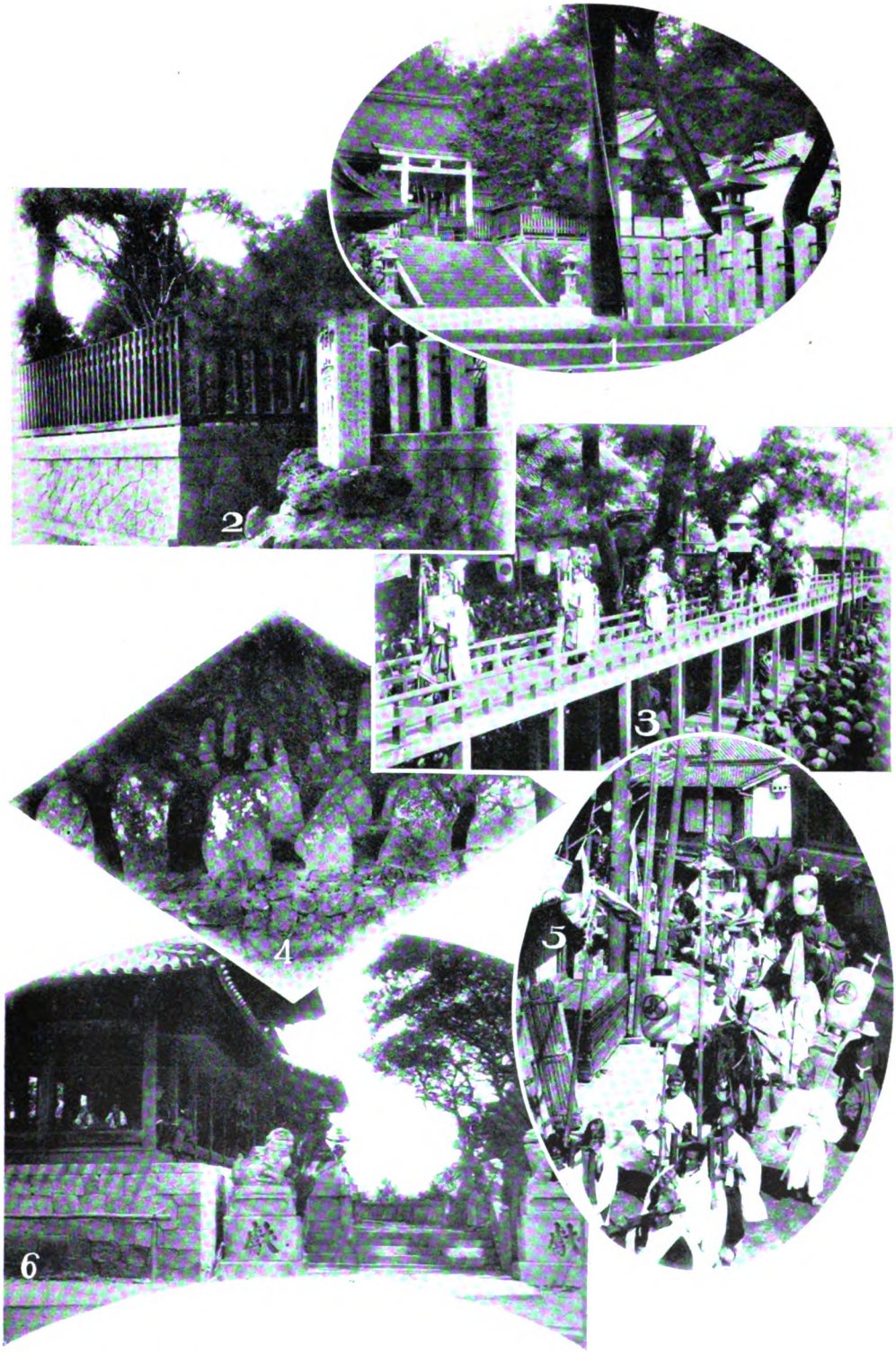

1. AKAMA SHRINE 2. MAUSOLEUM OF EMPEROR ANTOKU 3. & 5. SENTEI MATSURI
4. TOMBS OF THE HEIKE FAMILY 6. KAMEYAMA HACHIMAN SHRINE

SHIMONOSEKI SCENES

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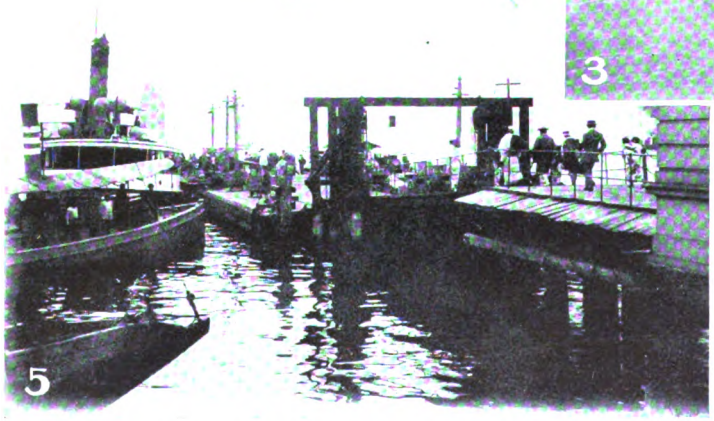

1. KOSO HACHIMAN SHRINE
2. COAST SCENE NEAR THE MEKARI SHRINE
3. STONE LANTERN IN THE SEA NEAR THE MEKARI SHRINE
4. THE MEKARI SHRINE
5. MOJI HARBOUR

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MOJI AND SHIMONOSEKI

By S. MORITA

AT the extreme south of the main island of Japan runs the narrow strait that separates Honshu from Kyushu, opening the way to the beautiful Inland Sea. On either side of this fair stretch of water stand the two cities of Moji and Shimonoseki, the former being on the Kyushu side and the latter on the Honshu side. Being ports of call for steamers coming from China and the south all travelers to Japan are more or less familiar with the sites of the two cities.

The city of Shimonoseki is pleasantly situated on the Hayatomo channel and protected from winds by high hills on the north; while the island of Hiroshima lies westward serving to check the sea breaking in from the outside. The harbour is deep and commodious, with usually little wind. The city has at present a population of some 65,000; and since it became an open port for foreign trade it has grown very rapidly, though with the equally rapid development of Moji, the rival city opposite, Shimonoseki has suffered somewhat of a check. It remains, however, the chief port of departure for trade with Korea. The total value of exports from Shimonoseki is now about 890,000 *yen* a year, while imports reach some 60,000 *yen*. While the big liners of the Nippon Yusen Kaisha and the Toyo Kisen Kaisha have their base of operations there, as well as the trawlers, the port will continue to hold its own, no doubt. The trawl fisheries are extensive, having now some 160 boats employing 1590 hands, taking an annual catch valued at 6,360,000 *yen*.

One of the most historic places at Shimonoseki is the plain of Dannoura extending along the highway leading to the town of Chofu, from which, with Mount Hino behind and the channel of Hayatomo in front, the scenery is very picturesque. It was on this plain that was fought the historic battle which resulted in the overthrow of the Heike clan when the Genji clan forced the enemy, including the Emperor Antoku, to plunge into the sea and drown. Near the shore is an ancient well, known as the *Heike-no*

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Ippai-midzu, or Last-hour Water of the *Heike*. The big crabs found in these waters, which have a semblance of the human face on their backs, are known, as *Heike* crabs, as it is supposed that the drowned warriors assumed the form of crabs.

At the foot of Mount Beni-ishi eastward of the city there is a shrine called Akamano-miya dedicated to the spirit of the Emperor who lost his life in the defeat of the *Heike*. The Imperial spirit was first honored at the Amida Buddhist temple, but in the Meiji period it was thought more appropriate to have a special Shinto shrine for the Imperial spirit; and the mausoleum of the departed sovereign is situated to the left of the shrine in a grove, surrounded by a stone fence. The tombs of the *Heike* leaders are also in this grove, though the inscriptions are now hardly legible. The festival of the shrine is held from the 23rd to the 25th of April each year. One of the most striking features of the festival is the ceremonial visit made by the gay ladies of the district arrayed in the ancient costumes of their calling; and after these ladies have retired, the shrine is declared open to the visits of ordinary mortals. The origin of the custom is said to have come from the fact that after the death of all the *Heike* lords their women folk were left homeless and had to make a living by becoming denizens of the gay quarters of the town, the citizens treating them, however, with great sympathy and respect owing to their misfortune, so that, in spite of their calling, they never lost their high social position, which entitled them to be the first visitors to the shrine, the custom being still retained.

Near the mausoleum of the Emperor Antoku stands the Shumpanro hotel, noted as the scene of the negotiations for peace between Japan and China in 1895, the chairs used by Prince Ito and Li-Hung Chang being still preserved there. From this room a fine view of the beautiful scenery of the neighborhood is afforded, including the mountain ranges and the Seto channel. The Buddhist temple of Injôuji, which stands on Tohama street, Shimonoseki, occupies a fine site, and is a branch of the famous Chion-in Kyoto. It was here that Li-Hung Chang was put up during his memorable stay in the town. Thenty minutes by jinrikisha from Shimonoseki station stands the Kameyama Hachimangu on a fine hill overlooking the channel and the city. This shrine was in the year 869 dedicated by the Emperor Seiwa to the deity Usa Hachimangu of Bungo, for

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which an Imperial messenger was despatched and the spirit of the Emperor Kameyama partially transferred for enshrinement. The great two-storeyed gate was a gift from Lord Ouchi Yoshitaka, aand bears his family crest.

Tsubakidani is a beautiful valley lying among the mountains behind the city; and the view of mountains and sea from there is especially fine. On the summit of the hill is an observatory; and some halfway up is a shrine, the Tenmangu, together with the Sennenji temple, the latter dedicated in 617 A. D. by Rin-Sho, a Crown Prince of Kudara in Korea. Later the temple was made the mausoleum of Prince Sonkan Hoshinno who died there, for which reason the temple has been granted permission to use the Imperial crest.

Shimonoseki is noted further as the center of globe-fish cookery. This fish is not eaten in other countries owing a belief in its poisonous qualities; but in Shimnoseki it is so well cooked that it may be eaten with impunity. As Shimonoseki is in the strategic zone and heavily fortified photographing is prohibited.

Crossing over to Moji on the opposite side we come to a city known in ancient times as Moji-ga-seki, the gateway to Kyushu where all travelers were examined. During the Middle Ages it was no more than a small fishing village; but during the Meiji period Baron Yasuba, Governor of Fukuoka, began to promote trade in the port, and finally a harbour was constructed. In the 30 years that have since elapsed great changes have come to Moji and it is now a rival of Nagasaki as a port of call for steamers. The present population of Moji is about 94,500 and it bids fair soon to become the leading city in Kyushu. The growth of the city in population and trade has been much more rapid than either Kobe or Yokohama. Owing to its fine harbour, well protected by high hills, Moji is well fitted for the accomodation of shipping.

The rapid growth of Moji has been greatly fostered by its coal trade, of which there is an immense output from the mines of Kyushu. Moji is also, next to Nagasaki, the most important distributing point for goods entering Kyushu. Rice which forms three-fourths of the stock on the Tokyo market, is all exported from Moji, amounting to more than one million tons a year. The total exports from Moji every year equal some 20,890,000 *yen* in value, while imports total 39,530,000 *yen*. Most of the exports consist of

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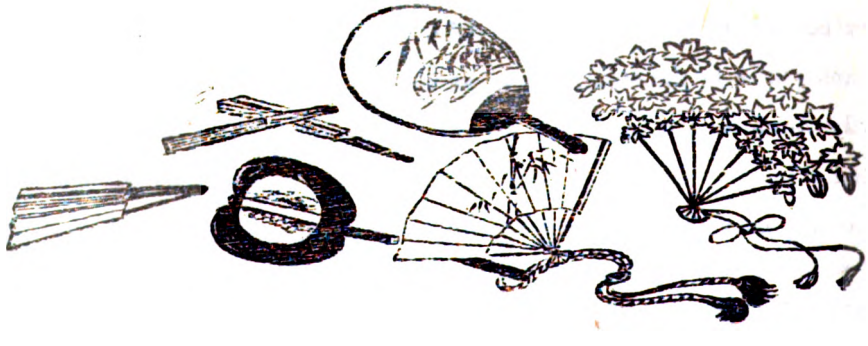
coal, 6,400,000 *yen*; refined sugar, 6,800,000 *yen*; cotton yarn, 3,100,000 *yen* and so on, Though these figures are as yet insignificant in comparison with Kobe or Yokohama, they nevertheless show what a large place Moji occupies in the trade and industrial activity of the nation.

Moji being purely a commercial creation has not many places of historic interest. At the foot of Mount Sankaku is a pretty park created from a fund given by the later Emperor, on the occasion of a military review held there. Mount Furuki stands north of the city, and has a castle on the summit, where in feudal days its possession was frequently contested by rival *daimyo*. It is now an important fortress in the defence system of the entrance to the Inland Sea. The Koso-Hachimangu shrine is on Mount *Fudetate* on the outskirts of the town. It is an ancient foundation dating from 870 established by Fujiwara Mineshige; and the image of the deity there is said to bear the armour worn by the Empress Jingo on her famous expedition to Korea. The big stones in the temple courts are said to have been the anchors of the tribute boats brought from Korea. From here the panorama looking toward Moji is very fine. There is another old shrine northward from Moji known as the Mekari shrine.

Between Moji and her sister town across the strait there is regular steamboat communication, the ferry boats meeting all trains; and the two cities form important bases for travelers visiting that part of the empire.



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SPIRITUAL INTERCOURSE WITH AMERICA

By BARON SHIBUSAWA

ONE of the objects of my visit to the United States last winter was to have a preliminary conference with the managers of the World Sunday School Congress which was to have met in Tokyo this year. This Sunday School Congress, it will be remembered, was organized some twenty years ago, since when it has met about eight times in various parts of the world. At its last session, which was in Switzerland, a resolution was adopted to hold the next conference in Japan, the Japanese delagates unanimously seconding the proposal, which had been introduced by the American delegates.

To accommodate so unusual a gathering Tokyo would, of course, have to make special preparations; for we are not accustomed to have sudden visitations from as many as two thousand guests. Hotels would have to be requisitioned and a place of meeting for the convention arranged; and after the closing of the congress, many or most of the delegates would want to see something of Japan, and we should have to see them about and make their stay in the country as pleasant and profitable as possible. For this, transportation arrangements would have to be made; and, as a good number of the delegates would be ladies, precautions would have to be taken to see that they were not too often shocked by examples of what they might regard as indecency. For this purpose the Japanese Christians had contributed some seven or eight thousand *yen*; and as we business men could not be behind them, we agreed to contribute our share of the expenses.

Owing to the outbreak of war in Europe the decision to hold the World Sunday School Congress in Tokyo on a certain date had to be modified; and it has now been decided to postpone the convention until the restoration of peace. This, however, should in no way interfere with the preparations Japan must make to receive the congress when it convenes. Japanese business men must do what they can to aid the Japanese Christians to present a good appearance; for they do not want to be disgraced in the eyes of their fellow Christians from abroad by subjecting the visitors to any inconvenience or dissatisfaction. With this object in view I organized a backing committee for the Japanese Christians, becoming a member of it myself and asking Count Okuma to act as president.

It is, of course, no use to undertake this duty without knowing what we are up against and whether we are equal to it. The first question is with regard to hotel accomodation. All the hotels and inns in Tokyo and Yokohama together can accommodate no more than 800 persons at one time. Perhaps one or two hundred more guests might be stuck in

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at a pinch, but that would go but a short way toward accommodating the two thousand expected at the convention. Private houses might be offered, it is true; but even then some preparation would have to be made in them for the convenience of foreigners unaccustomed to our ways. My own suggestion is that large ships capable of accommodating six or seven hundred guests each, should be employed.

This proposal I have already submitted to my American friends with the further suggestion that the number of delegates be limited as far as possible, intimating that if more come than can be well accommodated, there should be no complaint of consequent inconvenience to visitors. In reference to this matter I devoted two or three days of my visit to America to conferences with the leaders and managers of the Sunday School Congress.

As soon as it was decided to hold the next World Convention of Sunday Schools in Tokyo representatives of Japan were asked to visit America and talk the matter over; but as none of the Japanese Christians appeared very willing to venture on the mission, I undertook it myself. On reaching San Francisco I was received by a representative of Mr. Heintz, the famous Pittsburg canner, who is one of the foremost Sunday School men in the United States; and this gentleman obtained from me the programme of my American trip. Later on I reached Pittsburg where I remained three days. There I met with the utmost kindness and hospitality at the hands of Mr. Heintz. He is one of the most successful canners of vegetables in the world, and has a great factory where he puts up 58 kinds of pickles, all by machinery. Mr. Heintz tried to prevail on me to accept hospitality at his beautiful residence, but as I had already secured accommodation at the hotel, I did not care to cancel it; and then he would insist on paying my hotel expenses, about which he and I had our only quarrel. Mr. Heintz gave a grand reception in my honour, inviting the most important citizens to meet me, each one giving an address of welcome or in reference to some appropriate subject. From Pittsburg I went to Philadelphia where I met another of America's great men, and a foremost Sunday School worker, John Wanamaker.

At first I wondered much why such great men as John Wanamaker and Robert Heintz should concern themselves with Sunday School work; and they on their part expressed similar wonder as to why I should show some interest in the matter of Sunday Schools. It required but little conversation, however, to show where each stood, and we opened our hearts freely. I frankly told them I was not a Christian, but a follower of Confucius; and that in the Far East from ancient times the cardinal virtues had been taught, such as Humanity, Righteousness, life's duties and responsibilities, as well as economy and politics. I enlarged somewhat on the more important aspects of oriental philosophy. Furthermore I emphasized the fact that although my chief business was banking, I did what I could to promote every form of morality. My main principles were that morality and economy must go together. Economy was for wealth; and morality was to make money-getting go on in a way beneficial to humanity. I reminded them that before the Meiji era Japanese business was not established on a scientific

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basis, and that then learning was limited to nobles and their *samurai*, while commerce and trade was left those without education and standing. To counteract this I had undertaken to promote commercial morality, not without some good result. To avoid falling into the immoral mistake that *any* way is good so long as it makes money, oriental philosophy must be assiduously cultivated and the faith of the nation kept alive. One of my main objects in life had been to nourish such a faith in my country. Nor would I hesitate to accept and promote any religion or "ism" that assisted that object, be it Christianity, Buddhism, Confucianism or Shinto. It was because I thought Sunday Schools promoted the national and spiritual good that I was ready to assist the congress.

Mr. Heintz appeared to wonder much at my statement of oriental morality and religion; and expressed his pleasure at knowing what moralists were doing in the East. He did not know that such philosophy existed in the orient, but, if so, it closely resembled Christianity. Of course, he went on, even animals feed themselves; and in doing that man was not different from them. Men, to be men, must do something for others, for society and the state. This all men up to a certain level, admit; but man cannot do his duty without the aid of religion; his inspiration depends on his faith. He said his interest in Sunday Schools arose from a desire to do his duty to his fellow men. Though he and I may have started differently we were evidently arriving at the same end. With such sincerity did Mr. Heintz receive my statement of opinion. When I tried to turn the subject to a discussion of hotel accommodation in Tokyo, he would not have it; but said that there would be no difficulty at all about that matter: let as many delegates as liked go to Tokyo; they would find accommodation somehow, in tents if no otherwise; and then he insisted on talking again on spiritual matters.

Mr. John Wanamaker is a man somewhat older than Mr. Heintz. As everybody knows he is the owner of the biggest Department Stores in New York and Philadelphia. It is wonderful how a man who has such vast interests under his control, has so much time for quietness and contemplation. As soon as I reached Philadelphia he sent for me to come and look over his big store. The store, evidently in expectation of my visit, was all beautifully illuminated and decorated with international emblems, especially the flags of America and Japan. Receiving me graciously at the entrance, Mr. Wanamaker conducted me through the great establishment, pointing out the various departments and their meaning; and after going through endless rooms, he remarked quite sincerely that it was now too late to see any more that day, that he had taken me through the worst part of the establishment and so on.

Next morning shortly after eight o'clock Mr. Wanamaker visited me and we talked togther until eleven. Asking why so prosperous a merchant as he busied himself about religious matters his reply was along the lines of that given by Mr. Heintz. Beginning as a poor by at the age of ten he was educated in a Sunday School and owed them much in the molding of his character and career. I then told him how I came to take an interest in Sunday School matters, to which he listened with interest. At o'clock Mr. Wanamaker left me, and eleven

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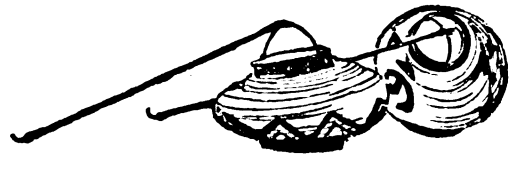
at two o'clock he returned to take me to see his big Sunday School at its beautiful building, no doubt erected by contributions from such men as himself. There I saw more than 2,000 persons assembled; and on Mr. Wanamaker's introduction I made a few remarks to the assembly, saying that East and West, Christian and Confucianist, were but nominally different, the truths taught leading to the same conclusion.

As soon as I concluded, Mr. Wanamaker arose and said that he had listened with interest to my remarks as to Christianity and Confucianism leading to the same end; but China showed that Confucianism, however intrinsically valuable, was dead. Christianity on the other hand, was a living religion, the life of living and virile nations. Why had Baron Shibusawa chosen a dead religion rather than a living one? He was astonished that so intelligent a man as Baron Shibusawa should be satisfied with a dead religion. The remarks of Mr. Wanamaker were a challenge that simply nonplussed me, and I had to let them pass as something not to be taken very seriously.

In that church I saw various peculiar meetings, such as a class for old women, a class for laborers, for the purpose of Bible study. At the close of the Sunday School I shook hands with endless numbers of people, until my hands ached. Mr. Wanamaker was very anxious to have me spend a night with him; but my programme was rigid and I could not manage it. On learning my New York programme he said that he would be in that city on the day of the bankers' dinner, tendered me; and as I should be free at about half-past two in the afternoon I said it would give me pleasure to see him; but as he had to leave for Philadelphia at three o'clock our meeting would not be long. We managed to have twenty minutes' conversation, and he presented me with some important books, such as the Life of Lincoln and Grant, the Bible and books on Industry. I assured him that I would come with the Japanese delagates to the next Sunday School Conference that met in America, and so we parted.

My trip to America persuaded me that the true international intercourse is that between individuals. When Mr. Wanamaker inquired as to the main purport of my mission to America I said it was to exert my influence for a solution of the problems pending between the two countries. He commended my ambition and assured me that the relations between the two nations would ever be peaceful. I said that in my opinion the matter of peaceful relations between Japan and America could not be left to statesmen alone. Diplomatic intercourse was mere paste-work, fair to see but liable to damage with the first rain: the true intercourse between nations is individual. He remarked that although I was a man of business I had the makings of a poet, at which we said farewell with friendly smiles.



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FALL OF THE SOGA FAMILY

By A. TAKEGOSHI

IN the year 552 during the reign of the Emperor Kimmei the king of Kudara in Korea sent to Japan a bronze image of Buddha, which was said to be capable of bringing great blessing on all who reverenced it. The religion had been known in Japan before this, but the sending of the image was the first attempt of a foreign ruler to take any interest in the religious welfare of Japan. The Emperor of Japan welcomed the gift in the spirit with which it was bestowed, and expressed much interest, in the religion of Buddha. Before lending imperial sanction to a formal adoption of Buddhism the Emperor consulted various authorities and the result was a spirited discussion between the liberal and conservative elements of the nation.

Among the leaders of the conservative side were men like Mononobe Okoshi and Nakatomi Kamako, the former a descendent of Prince Nigihayabi and of Prince Umashimade, generals who assisted the Emperor Jimmu in subduing the savages; and having so illustrious an ancestry the Mononobe family monopolized the military power of the time. Nakatomi was a descendant of Prince Ame-no-koyane, one of the demigods who assisted in the establishment of the empire, and had to do with all matters pertaining to religious festivals and Shinto affairs. From this family Shinto is supposed to have sprung and naturally they were great conservatives.

On the other hand Soga was the leader of the progressives. The Soga family derived its name from Takeshiuchi Sukune, one of the heroes that accompanied the Empress Jingo on her expedition to Korea; and Soga Iname's daugher Kitashi-hime, was the Empress Kimmei. Thus related to the Imperial family, the house of Soga wielded mighty influence at Court. Soga took a leading part in all that had to do with negotiations and relations with Korea. He was in fact equal to a modern Minister of Foreign Affairs. Unlike his opponents,

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the Mononobes, he was familiar with foreign countries and entertained progressive ideas.

And so when the Emperor propounded the question as to whether Japan should adopt Buddhism as her religion Soga Inamé was the first to approve the proposal. His idea was that since the great countries outside Japan believed in Buddhism there was no reason why his country should be behind them. But Mononobe and Nakatomi sternly resisted the notion of accepting a foreign religion, which would be an insult to the national deities. Now the Emperor rather favored the liberal ideas of Soga; but his Majesty was too tactful to oppose openly the narrow ideas of the conservatives; for theirs was an influence too powerful to be lightly regarded. To ensure a middle course the Emperor gave the bronze statue of Buddha to Soga with permission to worship it if he so desired; and the latter was greatly pleased at this and brought the image to his mansion. About that time a dreadful disease became epidemic and the conservatives seized the opportunity to persuade the Emperor that it was due to the presence of the foreign god, which no doubt kindled the anger of the native deities, until they finally succeeded in obtaining the Imperial order to have the image cast into the river.

Not long after this the Emperor died and the Crown Prince ascended the Throne. The new Emperor Bitatsu had no faith in Buddhism; and the conservatives took advantage of this to persecute the adherents of that faith. There were threats of issuing orders for the execution of all followers of the new religion. Indeed the attitude towards the Buddhists of that day was exactly the same as towards the Christians later. It must be remembered that the young Emperor Bitatsu was not the son of the Empress Kimmei, daughter of Soga Inamé. Soga was now dead and his son Umako had succeeded him as head of the family. The Emperor died too and his brother Yomei had come to the Imperial Throne. The new Emperor was a son of the Empress Kimmei of the Soga family. Consequently the new Emperor and Umako, head of the Soga family, were great friends, being nephew and uncle. The Emperor Yomei had a son named Shotoku, who became a great statesman and a still greater leader of Buddhism. It was very natural, therefore, for the Imperial family and the Soga family to favour the spread of Buddhism throughout the empire. The influence of the

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Soga family became paramount at Court too. And this led in turn to a dispute between the militarist family of Mononobe and the Soga clan.

In the strife that followed Soga Umako took the field against Mononobe and Katsumi, the son of Kamako, the father having died. During the fight the Emperor Yomei died; and the conservatives now wanted to have Prince Anahobe ascend the Throne. The Soga faction got away with the prince and attacked Moriya, head of the Mononobe family. In the struggle that ensued many princes of the Blood sided with the Soga clan; but the Mononobe side was made up of great generals and warriors, and, having the military power on their side, they won out. Three times the Soga cause was defeated. Prince Shotoku, who had unbounded faith in Buddha, now made a Buddhist image and prayed before it for the victory of Soga and Buddhism, after which the soldiers of Soga's army showed a remarkable revival of courage and Mononobe was defeated. Naturally everyone believed now that the victory was brought about by the prayers offered to Buddha and the triumph of the new religion was complete.

In the province of Settsu a great temple was established for the worship of Buddha known as the Shitenoji, which still exists. That a Buddhist temple should have been erected in the name of the Imperial Court was sufficient to establish that religion in the eyes of all subjects of the empire. The victory of the Soga faction was to Buddhism just what the victory of Constantine was to Christianity in Europe. The foundations of the new religion were now firmly laid.

The Empress Suiko who next occupied the Imperial Throne, was a niece of the Soga house; and as she was under age, Prince Shotoku became regent. The Prince displayed marvellous statesmanship; and it was during this period that the foundations of good government and proper ceremony were established. Needless to say the influence of the Soga family still further increased. The opposition party, however, wanted to get Prince Tamura, grandson of the Emperor Bitatsu, on the Throne, as he was no relation to the Soga family; but the Soga family wanted Prince Yamashiro-ôey; and the dispute led to another fight, in which the conservatives won and Prince Tamura became Emperor. The Soga family now came round to the new Emperor and succeeded in having a daughter of the family become Empress. That Emperor died shortly and the Soga influence now

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became overbearingly haughty, Iruka Soga often administering affairs from his own residence and obliging officials to go there to see him instead of to the Court buildings. The cemetery that he prepared for his family he gave an Imperial name, and called even his mansion a palace and his son a prince, until all feared that he aimed at usurping Imperial rights.

There were certain Imperial princes, sons of former Emperors, among whom the foremost were Prince Karu, Prince Katsuragi and Nakatomi Kamatari; and these resolved to rid the country of the baneful influence of the Soga family. A mission or embassy arrived from Korea; and on a certain day Soga Iruka was to attend Court to receive the embassy. The young princes planned to assassinate Soga on that day. The assassins hid near by with spears and daggers, and during the reading of the message from the Korean king, they rushed out and slew Soga. The dead body was sent to the house of the victim. The Soga family tried to take revenge but they were too unpopular to raise an army. Thus vanquished they burnt all their Korean treasures and even the 180 volumes of national history written by Prince Shotoku. One of the princes then became Emperor under the name o Kotoku, and Prince Katsuragi was proclaimed Prince Imperial; he it was who afterwards became the famous Emperor Tenji. Thus fell the great Soga family which had held supreme influence at Court for so long; and in less than a hundred years afterwards the name was changed to that of Fujiwara, from which the Imperial consorts again were taken, and thus one family has continued to wield great influence in Japan, a country where family ties are supreme.

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OSAN AND HANSHICHI

A NOVEL

By BAKIN

(Translated By Dr. J. Ingram Bryan and Ppofessor Shin-ichi Takaki)

III

Tanbaichi

SEEING that the great the camphor tree had withered and died through the secret art of which he was in possession, and that even the ants that inhabited the tree as transformations of its spirit, were also dead, Hanroku Akane decided it would be best to begin the work of felling the tree with his own hand, just to show what a fine fellow he was. So he swarmed up along the giant trunk with agility and proceeded to cut off a branch that extended toward the pass. But no sooner had his axe entered the bark of the limb than the handle left the poll and slipped from his hands to the ground, followed by the axe itself.

Now it chanced that at that moment an old blind man from the province of Iga, on his way to the province of Yamato, was passing under the tree, led by a little girl of about eight years of age; and as he tottered by in his grass hat, leaning on his bamboo stick, the falling axe glanced against his hat and left a deep wound in his neck. The old man dropped in his tracks with a groan. Hanroku quickly scrambled down from his perch in the tree in astonishment and despair.

Just then he saw his wife and his only son coming up the pass with his lunch; and by their assistance the wounded old man was cared for and finally restored to consciousness. But the little girl that accompanied the blind man was disconsolate and wept bitterly with heart-rending cries.

Hanroku knelt down and, putting his lips close to the ear of the stricken man, said:

"Say, stranger: I am Akane Hanroku of Sa-ho village. I am engaged in cutting down this big camphor tree by order of the lord of the province. Unfortunately the head of my axe flew off and dropped on you as you passed, inflicting this grievous wound. The fault is mine alone, and I have no words sufficient for excuse. But I shall take you to my home and see that you have proper treatment. Tell me who you are, and from what province you hail?"

The poor blind man could only heave a sigh of pain and continue to shed tears of agony. At last he opened his mouth and said:

"By some dire fate decreed me in a former existence I have come to be hurt and to die in the province of Yamoto, by the axe of one who is neither friend nor foe. My name is Tanba Takamato, formerly a retainer of Ogi-ga-yatsu-dono, Lord Uyesugi, Governor-General of Kamakura. Circumstances obliged me

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to become a *ronin*, without lord or master, and my wife and I agreed to separate when this child was three years old, for I was not able to support my family. My wife went to the capital at Kyoto. The following year I fell ill and at last became blind, as you see; and then it was still harder to bring up the little one. So I shaved my head and took up lute-playing for a living, having been fond of that instrument from childhood. At that time I changed my name to Tan-ba-ichi, as blind musicians are wont to do; and I first went to the province of Ise where I remained five years. But I yearned to meet my wife again, and to let the child meet her mother,—the little Osan here; and, therefore, I am on my way to the capital in spite of the great distance. In the charm-case carried by my little daughter there is a paper showing that she was born on the seventh of November, and that her name is Osan, the daughter of Tanba Takamoto. Within the bundle on my back is a musical instrument imported from Nanban, the land of the Southern barbarians; and I have named it the *Sa-mi-sen*, it is a treasure, the existence of which very few know. And I have split the plectrum of the *Samisen* into two pieces lengthwise, as you see, the other half of which I have given to my wife as a memento. I beseech you try to help me find the mother of my child; and by these relics you may prove that you have found her and that this is indeed her very child. And when I breathe my last bury the *samisen* with me. The instrument will bear the name for ever, that I have given it."

After thus expressing his last wishes minutely, he was about to give up the ghost, when Tagashino, the wife of Hanroku, thinking that perhaps this affair might also be the work of the wood-spirits, addressed him and said:

"Even should you not recover from the effects of the wound and should die, we will adopt and care for your little daughter; and after educating her, we shall try to have her meet her mother again. Though poor now, we are of good family; and when our only son, Hanshichi, is full grown, he will take Osan to wife and thus expiate the fault that is ours to-day. Enter, therefore, the eternal sleep of Nirvana without the least anxiety as to the future of your little daugher."

And to this assurance the husband, Hanroku, also added, with deep emotion and tears:

"Wife, you have indeed well spoken. I shall without fail bring up the child as she should be brought up, and will make her wife to my son, failing which I should make due apology to your spirit by committing *harakiri*."

On hearing such assurances, which were equal to oaths, the wounded blind man appeared relieved not a little and the fell into unwaking sleep. The lonely little daughter embraced the dead body of her father and wept aloud. Tagashino endeavored to soothe and comfort then child as much as in her lay; and finally took her home with the lad Hanshichi, the body of Tanba-ichi being laid to rest in the cemetery of a temple near by.

(*To be continued*)

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TITLE PAGE OF BAKIN'S NOVEL "OSAN AND HANSHICHI," BY HOKUSAI

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AXE-HEAD FLIES OFF

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AND KILLS TABAICHI

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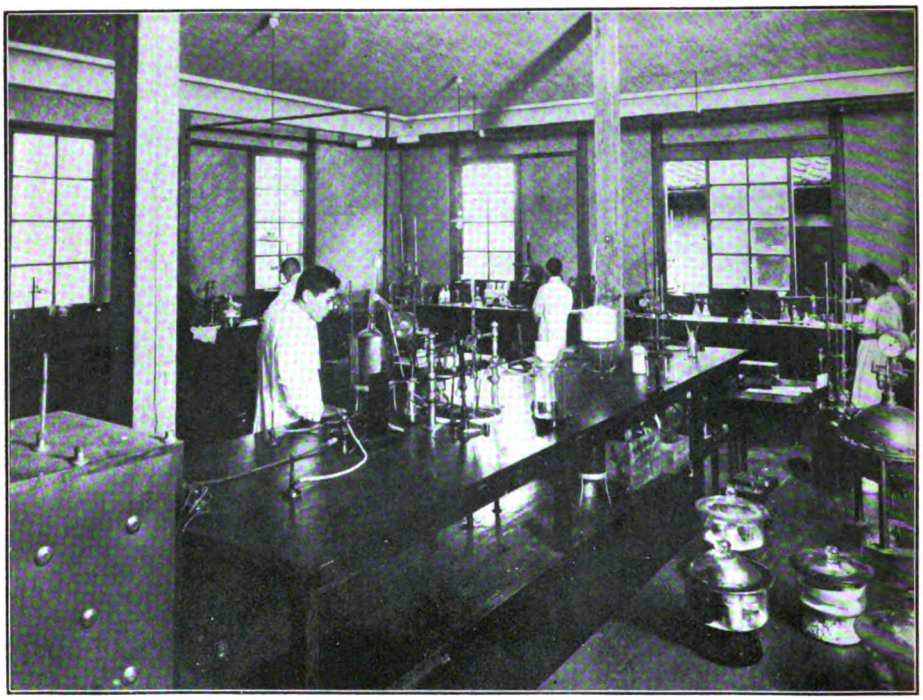
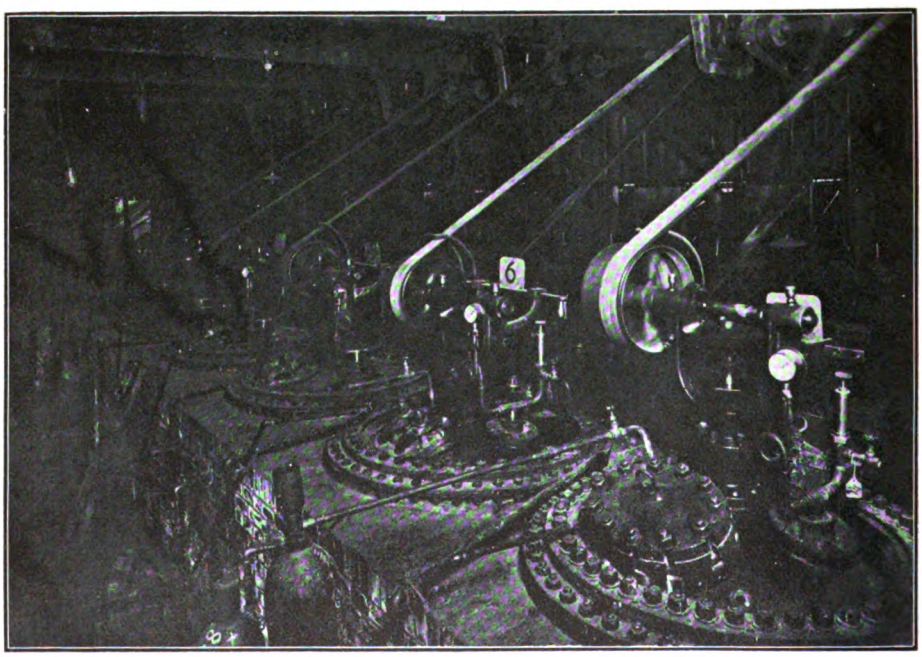


LABORATORY OF SANKYO MEDICAL COMPANY



SALICYLIC ACID ROOM OF SANKYO MEDICAL COMPANY

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MEDICAL PREPARATIONS

By S. SHIOBARA

DIRECTOR OF SANKYO KABUSHIKI KAISHA

THE making of medical preparations and drugs from herbs and barks has been going on in Japan from remote periods, the most noted center being Toyama in the province of Fukui, where even to-day, when other places use machinery for making medicines, Toyama still adheres to its primitive methods. The Toyama preparations may be regarded as patent remedies, however; but in recent years foreign patent medicines have appeared on the Japanese market, the secrets of which, in many cases, have been appropriated by Japanese chemists.

One of the largest makers of drugs and chemicals is the Dai Nippon Seiyaku Kabushiki Kaisha of Osaka. There are indeed a great many firms devoted to preparation of medicines. As to patent medicines there are some 80,000 varieties sale in Japan. The Japanese are much now on given to the use of patent remedies and pabulums of all kinds; the country is in fact the patent medicineman's paradise. The *per capita* outlay on this sort of relief is about 60 *sen* annually for the whole population, with 25 *sen* for Formosa and 15 *sen* in Korea. As to pills there is an immense consumption also. Chemicals and acids and other preparations used in industries of various kinds are also turned out in large quantities, the leaders in these lines being the Osaka Alkaline Company which began manufacture in 1880 and followed in succession by the Onoda Seimi Kaisha and the Kwanto Sanso Kaisha. But the Salt Monopoly Bureau established by the Government ruined the alkaline industry. This is clear from the fact that the 21 companies in operation when the Monopoly Bureau was organized, have now been reduced to 14, capital being reduced by one half. And worse still, not a single one of the companies remaining is an independent alkaline industry, their efforts in that direction being only in by-products, for fertilizer purposes.

Such products as saltpetre and muriatic acid, are not turned out in any considerable quantity; manufacture of them is yet in its infancy, though the demand is advancing year by year. In 1907 the total value of chemicals used in industry was only 3,150,000 which by 1913 had arisen to 7,970,000. The progress though slow, has been steady. The fact that annual imports total over 20,000,000 shows that production in Japan as yet does not begin to supply the demand. Sulphuric acid is still imported to the value of 15,000,000 *yen* a year, with over 2,000,000 *yen* worth of saltpetre. Caustic soda totals 1,300,000 *yen* a year. Such chemicals as chloric acid, formaline, glycerin, morphine, cocaine and quinine are for the most part still imported, the source in the past having been Germany.

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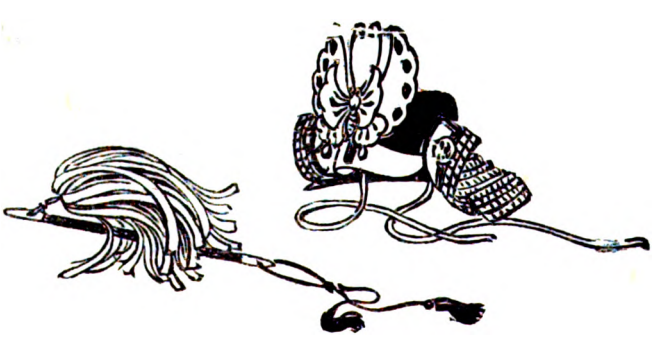
The war stopped imports from that quarter; and when we thought we could depend then on America, we found that she too had been depending on Germany and was not in a position to supply the demand in Japan. Consequently the war caused an immense rise in prices of drugs and chemicals of all kinds in Japan, more especially in doctors' medicines. Most of these are 35 times higher than before the war, and those affected least are 5 times higher in price. All kinds of anticeptics are 35 times higher than in normal times.

In order to cope with the situation companies have been established, among which the more important are the Sankyo Kabushiki Kaisha in Tokyo, and the Nihon Seiyaku Kabushiki Kaisha in Osaka, the former with a capital of 2,300,000 *yen* and the latter a capital of 300,000 *yen*. At present such preparations as antipyrin phenacetin, sulphate of zinc, antifeverin, borax, carbolic acid, santonin and so on are being made in Japan. The Government has appointed a committee for the examination of medicines manufactured in Japan; and the encouragement of dye manufactures and chemical as well as medical preparations in general is to be carried out. Legislation toward this end was enacted at the last session of the Imperial Diet. A new company with a capital of one million *yen* has already been promoted to undertake the manufacture of different medicines indicated by the authorities; and it is expected to do much toward making Japan more independent of imported preparations. The company is to be subsidized by the Government for ten years, after which time the country expects to be able to make all its own drugs and chemicals.

Of course the main difficulties to be faced are lack of pharmaceutical knowledge and want of proper materials for the preparation of medicines. Japan has not the wealth of raw material to draw from that Germany has; and the materials she has, cost more than they do abroad. Consequently the domestic preparations will cost more than the imported. The difficulty, however, is to be overcome by government aid to the manufacturers, and this will ensure success to the new undertaking for ten years at least.



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JAPAN OLD AND NEW

By H. ISHIKAWA

THE celebrated Indian poet, Sir Rabindra Nath Tagore, has recently been visiting Japan and in various addresses he has taken the opportunity to make suggestions to Japan with regard to the transformation going on this country from the old to the new civilization. This noted son of India has been accorded a most cordial welcome by all classes in Japan, including high government officials. In the speeches delivered at the many receptions given him the poet has almost invariably praised the old civilization of Japan and its immense advantage over the materializing civilization now developing in its place. Such sentiments, coming from the lips of one of such high character and expressed so beautifully, cannot but command the respect of the Japanese. Indeed he would almost charm us back again to the days of old.

It is certainly very interesting to the people of Japan to know what a distinguished Indian thinks of their life and history. It is not a matter that can be lightly put aside and forgotten. But at the same time Japan must not allow herself to be so charmed by facility of diction and beauty of language as to forget reality. If she must choose as to whether the old or the new civilization is the greater illusion, she will no doubt decide for the old. But a nation cannot live on illusions; progress must be based on ipractcal realities. So far as the civilization of old Japan possessed anything of moral and spiritual value, that aspect of it should by all means be retained. We surely can utilize our wealth of water courses for the production of hydroelectric plants without losing our love of water scenery; and we can cut tunnels and build railways through our majestic mountains without losing our love of mountain scenery. Are we to be accused of disregarding beauty because we build railways through our beautiful hills and mountains? We have in Japan a society for the preservation of historic places and beautiful scenery, just as they have in western countries. For Japan to prohibit the advance of westernization lest her old civilization should be injured and her historic sites depreciated, would be like killing a cow in trying to mend her horns. Japan cannot now banish the electric lamp and return to the candle; nor give up the modern express train to return to shank's mare. Our modern telephone service will never give place to the old way of the slow-footed messenger. Japan must not only adopt the new civilization but she must adopt it as rapidly as possible.

Centuries ago Japan adopted what she considered good in Chinese and Indian civilization; and she will not hesitate to follow a similar course in regard to modern civilization. Indeed her superiority to other oriental races lies in just that fact, that she displays a greater capacity to learn from others and seize

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what seems to her good. But in adopting western civilization Japan is not abandoning her own civilization. What is realy civilized should not be abandoned. All that is true will persist and go on. Japan is simply building up a new civilization on the basis of the old; her new life will form a combination or blending of all that is good in east and west, producing a civilization greater and nobler and more permanent than either alone. As time goes on Japan will be charged with a spirit that represents all that is strong and great in all civilizations, while other nations, content with their own civilizations, will be no stronger or nobler than they ever were. It is the difference between single and quadruple plate.

Of course, in carrying out her great ambition to possess and live all that is good in all civilizations, Japan must be careful not to imbibe the evil along with the good; she should not take the tares with the wheat. Yet that is almost an impossible task. If she is to take the wheat and leave the tares she must be content to go more slowly than some are satisfied with. But she should, at the same time, not be so fearful of results as to heed those who would advise her not to attempt any wheat harvest at all lest she should bring in some tares. She can readily grow foreign crops without giving up her native plantings.

In reply to one of the Indian poet's addresses the Premier, Count Okuma, suggested that the process now going on in Japan was an amalgamation or harmonization of the civilizations of east and west, at which Japan had proved herself more successful than any other nation. He held that the most progressive nations are those best able to combine the best in all civilizations; and that the greatest nation must ever be that which can adjust a moral balance between the spiritual and material, so that the one will ever work for the good of the other, and both produce perfect humanity. True civilization should never be either spiritual or material, but a rational harmony of both, since man is both an animal and a spirit. Consequently, while a nation must have poets, philosophers, artists, musicians and religious teachers, it must at the same time have merchants, manufactures, bankers and laborers; it takes all to make civilization at its best. The study of nature and of science should go on together. The speech of the Premier was well taken. That is Japan's ideal; and her best interest lies in faithfully following it.

Japan's duty is to welcome the Indian poet, but not take him for more than he is: namely, a poet, and his beautiful speeches as poetry; and poetry is something that is good, but only so far as it does not conflict with science and statistics. The poetry that in future will most attract Japan is a poetry the beauty of which is that it is *true*: based on the *reality* of things. It must be something that applies to the world we live in and have to deal with; and therefore it must be a poetry looking foward and not backward: to a new and ever newer civilization: to growth and progress.

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BEAUTIFUL PAINTING OF JIZO
BOSATSU, DATING FROM
THE KAMAKURA PERIOD

PAINTING OF JIZO BY
YEZAWA SHOKEI

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1. & 2. WOODEN IMAGES OF JIZO CARVED IN THE KAMAKURA PERIOD
3. FIVE STONE IMAGES OF JIZO AT NIHON-YENOKI, SHIBA

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JIZO BOSATSU

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

AS everyone familiar with Japan well knows, Jizo is one of the most popular deities of the nation, being a bodhisattva of Buddhism. The belief in these bodhisattvas came early to Japan and still widely persists. Jizo is the Japanese equivalent of the Sanscrit Kshitigarbha, which means "interior chamber of the earth," suggesting the inexhaustible treasures of the earth and her marvellous reproductive power.

As a rule Buddhist images are made after forms fixed by the Guhyakalpa, where the esoteric votive practices of the faith are recorded. But there are many images which were made prior to the formulation of regulations for the making of Buddhist statues; and even subsequently to that time there have appeared images not after the approved pattern. This applies as much to the image of Jizo as to those of other deities.

According to the approved formula the head should be shaved and the body should wear a sacred robe. The left hand should hold a lotus flower and the right hand be lifted to the shoulder, palm outward, or else the arm should be by the side with palm outward. The older images of Jizo seem to follow the regulation very carefully; but among the more popular images of the deity one often finds in the right hand a *shakujo*, or stick with rings at the top, and in the left hand a sacred gem, while the head is simply tonsured something after the manner suggested in the formula. Generally there is no head-dress. At any rate the *shakujo* and the gem now seem indispensible possessions of the popular icon of Jizo.

The Jizo cult reached its greatest popularity in the late Fujiwara period and in the Kamakura period, that is between the 11th and the 13th centuries; and therewas a revival of the cult in the 17th and 19th centuries of the Tokugawa era. Indeed so extensive was the cult that often his *jataka* story was woven into the woof of the popular dramas. One still meets with stone images of Jizo set up on every roadside.

According to the Maitreya (or the Miroku in Japanese) teaching of Buddhism, that bodhisattva is expected to appear on earth 5670 million years after the death of Gautama Buddha to deliver all who at that time are not saved. In the interval, it is said. Jizo bodhisattva has been commissioned by Buddha with the duty of saving people, until such time as Maitreya appears.

Jizo has an ethical aspect which must not be overlooked. In connection with the cult great stress is laid on the difference between right and wrong; and happiness or misery are said to depend on one's doing of good or evil deeds. In the Jizo Jurinkyo sutra we read that there are ten wrong karma and ten good karma. Jizo is described as the redeemer

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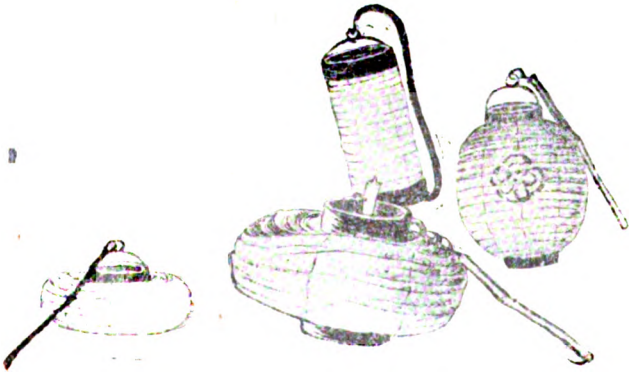
of all beings in six kingdoms. The first Kingdom is called the Jigokudo, or hell, where there are eight different degrees of cold and heat, and all manner of tortures, imposed according to the kahrma deserved. The second kingdom is Chikushodo, the animal world, which we see about us, into which the avaricious and silly are reborn. The third kingdom is known as Gakido; and all inhabitants thereof are perpetually hungry, being condemned to enter on account of malice or flattery in a previous life. The fourth is the kingdom of Ashurado, where there is constant fighting and terror: this is the destination of the envious, and all who do moral deeds simply to show their superiority to others. Nindo, or the fifth kingdom, is the human world, where life is half happiness and half misery. Those in this life who are faithful to the five commands not to kill, steal, be lacivious, use words of defilement, indulge in drunkenness and are righteous and courteous, will be happy. The sixth or heavenly kingdom is called Tendo, where everyone is good both in heart and will. The peculiar virtue of Jizo is his capacity for incarnation in any and all of these kingdom for the sake of redeeming those desirous of redemption.

The popularity of faith in Jizo shows what a real place it occupies in the life of the people. In the Yedo days it was quite common for people to make pilgrimages to the temples where Jizo was enshrined, selecting forty or forty-eight temples; and the hundreds of images of this god still seen everywhere show that there is yet no sign of his being forgotten. There is one form of the image known as the En-mei Jizo, which is believed to have the power of granting longevity, one being found in the Jorinji temple at Mita in Shiba, Tokyo, as well as at the Kwosenji at Roppongi, Azabu; the Ryokanji in Iriya, Shitaya; and so on. Images of the god representing him as suffering for those who trust in him, are also found in many temples; and Jizo as the god of luck or success is likewise seen. The Jizo who helps parturition and blesses the babies is, perhaps, the most popular of all the many forms he assumes; while his ability to bring about fortunate marriages is still believed in by multitudes.



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KONJAKU MONOGATARI

By F. YAMAZAKI

DURING the last decade of the Heian era more than a thousand years ago a rather peculiar volume made its appearance known as the Konjaku Monogatari. It consisted of some 31 bulky tomes representing a collection of all the national traditions to date, as well as various stories and legends that came to Japan by way of China from India. The first five books of the collection contain chiefly Indian tales culled for the most part from sutras and other Buddhist writings, beginning with traditions surrounding the birth and life of Buddha, followed by other strange but interesting narrations of the time. The fifth volume deals with various legends associated with the doctrine of metempsychosis, including a mixture of certain of Æsop's fables and Indian stories of a similar nature. It is somewhat remarkable that Greek and Indian fables should be found brought together in an ancient book of Japan.

Volumes six to ten contain various Chinese traditions and tales, those relating to the introduction of Buddhism to that country being for the most part in volumes six and seven. There are also some curious tales about the more evil of Indian serpents, and of the most evil of Chinese foxes. Volume eight is wanting; but the ninth volume is filled with anecdotes of dutiful children in China, illustrating the truth of *kharma*, that results in this world have their causes in a former life. The volumes from eleven to thirty-one deal with various traditions in Japan, mostly Buddhist, such as the origin of certain temples and pagodas together with accounts of Buddhist miracles, which were reported to have made pious believers out of vulgar infidels. There are biographies of pious Buddhist priests, showing how they lived and how they died in the faith, as well as the miracles resulting from reverencing them. Other tales relate the efficacy of Buddhist prayers, calamities averted by recital of Buddha's name, and serpents vanquished by reading the sutras. Even robbers and outlaws are reputed to have been softened into harmless men by the power of the holy writings. It would seem that the Buddhist doctrine of *kharma* had great influence over the Japanese mind in the Heian era.

Indian philosophy and religion, developing and maturing on the heated plains of that country, was a wounderful mixture of profundity and poetic fancy, which, when translated into Chinese and thence into Japanese, lost none of its picturesqueness; though what a practical folk like the Japanese could find useful in what was so fanciful and farfetched is at first difficult to understand. Yet the new faith of the life beyond was found intensely interesting to the people hitherto concerned only with the things of this life. The Japanese mind was enthralled by tales of wonder and miracle. It was to the mind of that day what the kinematograph is to

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the eye of modern people. Most of these miraclous tales are in volumes eleven to nineteen. The eighteenth volume is missing, as well as the twenty-first; so that their contents must be left to the imagination.

The fox and serpent tales of the twentieth volume consist for the most part of a blending of Indian and Chinese traditions and ideas. It is rich in tales regarding Tengu, originally the name of a constellation and later of a fox and finally a sort of monster half devil and half genii. Such monsters were met by *yamabushi* in ascending sacred mountains, the habitations of Tengu, an idea universally believed by the people of the Ashikaga period. The twenty-second volume is concerned with stories indicating the greatness of the Fujiwara family that held the reins of government in Japan for so long, and from whom the Empresses of Japan still come. Naturally this volume relates many interesting incidents and secrets of ancient Court life, as well as the manners and etiquette of the period. The twenty-third volume is filled with tales of marvellous physical prowess, mighty warriors and extraordinary amazons who permanently impressed the mind of the day by their unusual bodily feats and exploits. The twenty-fourth volume deals with art secrets and discoveries: how an expert carpenter succeeded in outwitting an artist; and how an expert painter worked wonders with his pencil and brush. The twenty-fifth volume in taken up with yarns about famous heroes and how violent robbers were cowed and fled at the very mention of certain heroic names, and how famous generals won victories in the field. The Twenty-sixth volumes relates *kharma* tales of everyday life.

An example of one of these *kharma* tales is as follows: Once there was a merchant in the province of Tajima who had an infant daughther suddenly carried away by a golden eagle. The father gave up the child as lost. One day some six years afterwards the man went to Tango on business and lodged in a certain house. There he saw a little girl some 5 or 6 years of age whom the urchins of the neighborhood were teasing by calling her "the eaglecarried one." After making inquiries the merchant fonnd that the child had been rescued from the talons of an eagle, and was the child that he had lost. Thus he had been rewarded by some good deed done in a former life.

The twenty-seventh volume, which deals with imps and demons, tells such tales as this: Once a demon in the form of a beautiful lad allured a pretty girl to a pine grove in the suburbs, where he devoured her. Another story relates how an imp swallowed up a fair maiden at a gulp. Some demons sucked human blood, while others turned into heavy planks or timbers and fell on men, crushing them to death. The twent-eighth volume is *pctpouri* of comic tales, relating how the famous trio Sadamitsu, Suetake and Kintoki went out to see the fête at Kamo, but on the way the cart bumped them about so that they all became sick and were in a worse state than if intoxicated. Once a military officer had to pass a certain place frequented by notorious robbers, and to prove no temptation to them he stripped himself stark naked. The twenty-ninth volume is full of a kind of Robin Hood tales, one of the most noted being about a female robber. The story starts with how a certain farmer had a little daughter who

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stole a melon, when her father in his rage cast her out from home. The relations of the family complained of the father's severity, but to no purpose. The outcast finally became a notorious highway robber; and the victims of the robber went at her father as the cause of the trouble.

Most of the thirtieth volume is taken up with love stories and amorous incidents of a kind. One tale relates how a court noble had a beautiful daughter with whom one of his servants fell in love; and as he could not ask her hand of the parents, he kidnapped her and fled to a distant province where they lived as man and wife. But when the first excitement of the episode was over, her love cooled and she began to long for her comforable homeand her noble parents, and so pined away till she died; and the husband was so grieved at the fate of his wife that he too fell into a decline and gave up the ghost. The last volume of this celebrated collection is full of ghost stories, and tales of sea adventure. One is a kind of Robinson Crusoe tale, concerned with a wife who died on a distant island and her ghost came to her husband every night.

The author of the Konjaku Monogatari is said to have been Minamoto Takakuni, a cabinet minister of the time, whose health failed and obliged his retirement when he became a monk devoting his days to compiling tales of his religion and the people. He is said to have departed this life in the year 1080, aged seventy-four. He used to spend a good deal of time at a country seat of his at Uji; and it was his custom, so the story goes, to stop every traveler passing through his village and ask for a story or anything they could tell him. He took down all that he heard and so compiled parts of the Konjaku Monogatari. This indeed may be no more than a tradition to account for his extensive knowledge. The volumes at any rate show that the author was a wide reader; and some of the insertions are faithful translations from Chinese sources. It is no mere memoir but a series of extracts and collections methodically arranged. One of the most interesting aspects of the work is its democratic spirit. Other writers of that day deal with matters and men of aristocratic interest, but the Konjaku Monogatari shows interest in all grades of society, and thus it well indicates the free spirit of the Heian era when the civilizations of India and China were being assimilated in Japan. Consequently the book may be looked upon as a history of social culture pertaining to that time. In any case the Japanese are proud of the achievement of having so voluminous a composition coming down from the eleventh century, showing, as it well does, the stage of development Japanese civilization, and especially literary art, had reached at so early a period.

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UNIQUE FÊTES OF JAPAN

By M. KANDA

IN the more remote parts of Japan some interesting ways of celebrating religious and other anniversaries still occur, especially in regard to the ancient faith known as Shinto.

One such celebration is the Silk-worm festival at Gifu, a city in the province of Mino. In the Miyeji section of the town in the month of February each year a god-car with the image of Shojo is drawn about the streets, Shojo being a fabled monkey noted for fondness of *saké*. The fabulous animal is doubtless a sort of ourang-outang though the modern image bears little resemblance to such a beast. The image stands with a dipper in its hand ready to ladle out the intoxicating beverage. As the hour of four in the afternoon draws near the image is taken apart, limb from limb the sections thus separated being thrown among the crowd, where a keen contest ensues to secure a piece of the image, often fisticuffs being indulged in here and there, when two claim the same leg or arm of Shojo. The people are allowed to return to their homes retaining whatever of the image they have picked up. The why and the wherefore of this ambition to secure a piece of Shojo, is that the possession of such a relic is believed to bring good luck to one's silk-worm crop, if placed on the mats where the eggs are hatched, or the young worms are fed. It may be mentioned further that as the car bearing the image proceeds along the street the ladle in the hand of Shojo, by some internal machinery, is brandished and turned about; and if the mouth turns upward chiefly they say there will be little rain that season, but if it turns downward the rainfall will be heavy.

Another remarkable ceremony is that of serenading the gods at Kuwana in the province of Isé, which takes place in the month of July, usually on the 6th and 7th days. At two o'clock in the night the god-cars are brought out and drums are beaten to knock up the deity, and then the city. With the din of beaten drums and bells with various other instruments of sound the noise is deafening; and thus everyone capable of moving is aroused and must turn out to celebrate the occasion. And so the people are knocked up as well as the gods. The people turn out in clothes that disguise them, men in women's dress and women dressed as men, and so on; and as they join the procession they indulge in a peculiar shouting. The fête ends by each returning to his home and having a feast, after which he retires to a well-earned rest. Later on, they are aroused again when, in ordinary dress, they proceed to draw the god-cars to the Kasuga shrine, where worship takes place, occupying most of the day; but as evening approaches the cars are lighted up and the crowd again becomes frantic and rushes about indulging in raphsodical shouting and prancing, until about twelve at night.

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At two o'clock in the morning the second day's celebration begins in the same manner and is carried out in the same way. There is one car for each city block; and the order of the procession is determined by casting lots, so that the gods themselves may decide who may be afore or after another. On passing the shrines each car has to stop and offer worship to the deity installed there. The procession of the second day is somewhat of a baccanalian nature, the crowd indulging in drinking, and the chanting of love-odes, youths and maidens exchanging amorous glances in the mêlée. Naturally such an event is very popular and enthusiastically participated in by the whole community. The fête is known as the *Ishitori matsuri.*

The *Nobori matsuri,* or Fête of Flags, is another unique festival, which takes place in the village of Bessho in the province of Shinano on the 15th of July each year. There is a mountain known as Ogami-dake, or Male God Mountain, west of the village, without a single tree, but covered with long green grass. It is on this mountain that the Fête of Flags is celebrated, when about one-third of the villagers ascend the mountain with appropriate flags, the other two-thirds being obliged to take their turn in the same duty in their several years; and the fête is observed regardless of weather. The flags are of a peculiar leaf-shaped appearance and the colour is determined by the taste of the bearer. The flags have to be taken and laid on the ground before the shrine on the evening prior to the fête, where they must remain until the morning, when the Shinto priest opens the ceremony with religious service, chiefly beating a drum and playing a flute, the flags being then stuck up in a row. The members of the procession, all clad in the colours of the flags, seize the banners and away they go, crowds pushing forward to see them march off. When the processions returns, the excitement again begins, the temple is again visited and the flags laid before the god, after which each takes his flag and returns to his own home. It is clear that the god of the mountain is in this case not the god of the village; and it is not clear why that deity is thus honored unless it be that experience has shown that he had better be propitiated in addition to the god of the village.

Again we have a further interesting ceremony in the famous *daimyo* procession of the village of Shimada in Suruga. Shimada was one of the 55 post stations in the days of the shoguns, and faces the river Oi. Here from 13th to the 15th of October each year there is held at the Oi-jinja shrine a fête in honour of the patron deity of the village, one section of the place being allotted to see to the celebration every year. The fête is in the form of the *daimyo* processions which passed through the village, leaving much cash behind them. Fifteen stalwart youths are selected to lead the procession; and these are called *oyakko,* or great servants of *daimyos,* and are dressed accordingly. With their silk ashes and two imitation wooden swords they step about in proud fashion and are much admired by the crowd. As such men often borrow the sashes of their wives for such an occasion it is said that women who marry into Shimada families must bring fine sashes with them. The leaders set out waving their arms and are followed by men with spears and banners and everything to imitate a real *daimyo* procession. The sons of important people are selected for

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important positions in the procession, sepecially those willing to spend much to the preparation. After passing through the town the procession winds its way up to the shrine of the patron deity, with god-cars and a fine array of people. Concerning the famous *Oyakko* of Shimada there is a couplet which says:

Only fools have never seen them;
And only fools have seen them twice!

The *Akutai*, or "Evil-speaking" *matsuri* of Iwama is another fête worth mentioning. On the summit of Mount Atago in the village of Iwama in the province of Hitachi there is an ancient shrine dating from the 9th century, which holds a celebration on the 14th of November, beginning at two o'clock in the morning. The shrine apparently combines ideas of both Shinto and Buddhism, the deity being a Bodisattva of Triumph, and worshipped as a devil-driver, the image having 15 Tengus, or demons for companions. The remarkable essential of this fête is the name-calling and other evil speaking that must be indulged in. It is an excellent opportunity for those inordinate fellows who want to have perfect freedom in giving vent to their faculty for abuse. No doubt the fête is a relic of old exorcising ceremonies when the devil had to be frightened away, and the man who could outdo him with the tongue was supposed to do most in driving the evil spirit out. The youths of the village very probably saw in it an ideal opportunity for giving themselves up to unrestrained revellings. As there are 13 demons after the manner of Tengu enshrined, 13 young men are chosen to represent them at the *matsuri*. Veiled and dressed in pure white these youths prepare themselves for the ceremony by eating sacred bread before the god; and on the 14th in the evening they assemble before the shrine. As people come to pay respects to the shrine these youths, simulating devils, burst out in voluble abuse and all manner of evil speaking, such as; "Go on, you nigger! Do you suppose you can obtain the favour of any decent god by paying no more than a *sen*. Only a fool would entertain so mean an idea. Go home, you misers; and find that your wives have hanged themselves during your absence, unable to bear the sight of your mean faces again. Get out of this you stupid, silly idiots!"

Not to be outdone, the worshippers reply in similar uncomplimentary language, and give as good as they get. At eight in the evening the priests and the 13 Tengu youths, all in white, and bearing sticks or staffs of green bamboo, offer *mochi* cake to the gods of the hills in the silent darkness. As the cakes are believed to bring riches or happiness to those able to gain possession of them, many try to steal them from the Tengu men, who keep off the throng with their long sticks. After this part of the ceremony is over, all return to the shrine and the "evil speaking" again begins.

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DOLLS AT SCHOOL

By Dr. BUNYU NANJO

THERE once lived a Buddhist priest named Hotan, whose chief pleasure was to attend lectures on the sacred mountain of Hieizan. Rain or shine he was willing to tramp six or seven miles to be present. On Hieizan stands the famous temple of the Tendai sect, known as the Enryakuji, founded by the great Dengyo Daishi, who brought the Tendai sect from China to Japan. In this temple there is a spacious chapel where lectures were going on elucidating the three sutras which the sect appropriated from the myriads of Buddhist scriptures. These sutras, which the Tendai sect regards as its canon of scripture, consist of some sixty volumes, to lecture on which would take more that a year. But the lectures, however long, Hotan always attended, regardless of weather or time.

As the days wore on and the lectures seemed to show no sign of ending, the audience grew less and less until the original two hundred enthusiasts had dwindled to one solitary listener; and that one was no other than the priest Hotan.

Seeing that but one pupil of the whole class had the capacity to endure to the end the lecturer addressed Hotan as follows:

"I began these lectures with a firm determination to pursue them to the end, come what might; yet the pupils having been reduced to only one, and that one your good self, there is little inducement for me to continue them; so I intend to terminate the lectures now."

To this Hotan made reply and said:

"What you have just said I am very sorry to hear; but your words are no doubt reasonable, and I cannot well ask you to go on for the sake of me only. Still, how would it be if I were to undertake to bring with me to-morrow pupils as zealous as those who have forsaken the scriptures. Would you then be willing to continue the lectures to the end?" The lecturer was quite delighted at this proposal and readily agreed to it; for he had great confidence in a man who could endure to the end.

As soon as Hotan reached his lodging he went out to the Inari shrine in the streets of Fushimi, where the fox-god is enshrined. Here he saw many clay images and all kinds of little idols and gods being made, as had been the custom from of old, known to all as Fushimi dolls. He inquired of a woman there the price of the dolls, and she asked what kind he wanted. "O," said he, "give

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me some just like myself, especially in the head."

"Then *bonze* (monk) clay dolls will quite suit you," said she, handing over a number of dolls moulded after the form of monks.

"Yes, those will do exactly. Just give me all you have, at least thirty or forty."

"My," said the woman, "and what will you be wanting with so many clay dolls?"

"Never mind," said the priest bluntly; "that is an affair of mine."

So he took a huge bundle of the clay dolls, so heavy that he was hardly able to carry the burden; and then set out for the chapel of the Enryakuji, where he arranged them all duly in order like so many listeners before the desk of the lecturer.

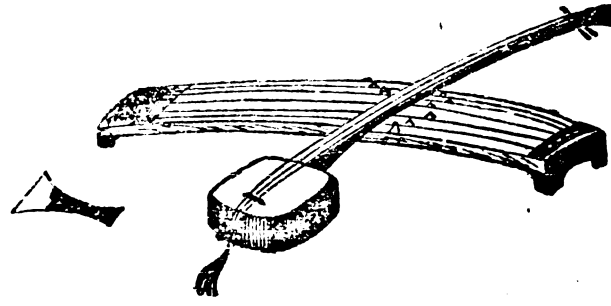
The lecturer at the usual hour entered the chapel expecting to meet the promised audience, his face assuming an air of more than ordinary cheerfulness, when suddenly a wonderful change came over his countenance, as he saw before him only an audience of clay figures. To relieve the look of astonishment and disgust on the face of the lecturer Hotan, who was sitting among the figures he had collected, spoke up and said: "I have, as you see, brought many pupils with me, in accordance with my promise."

The lecturer only frowned the more and remarked:

"What are these things you have brought here? Do you suppose that I am a child to be pleased with such a joke as this?"

"Dearest teacher," began Hotan again, quite innocently, "did you not say yesterday that if the number of heads was multiplied sufficiently, you would be willing to go on with the lectures? Have I not multiplied the heads manyfold? You may find fault with the quality of the heads I have brought you; but I can assure you they have just as much brains as those who left the class because they could not endure to the end. Had they remained you would, nevertheless, have continued lecturing to them. Then why not to these who are just as much interested as those that left you? The audience has changed, it is true, but the quality and numbers are about the same. Could I bring back those that have left, you would, no doubt, be glad to continue the lectures; but the present audience has ears to hear just as much as the audience that has left. In fact I do not see any real difference in the situation. It is just as it was at the commencement of the lectures. There was only one then who wanted the lectures and there is only one now. If I may be permitted to speak so frankly I would respectfully ask that, as you have gone on so far for the sake of one, you will for that one's sake go on to the finish.

The lecturer listened patiently to these remarks; and as they were nothing but the plain truth, he could not gainsay them. So he agreed to continue the lecturers for the sake of the one pupil who wanted to hear them; but he insisted that the clay images should be removed before he went on; for, as he said, he had from the start had really but one pupil, and he did not want to pretend otherwise now that he was nearing the close of the course.



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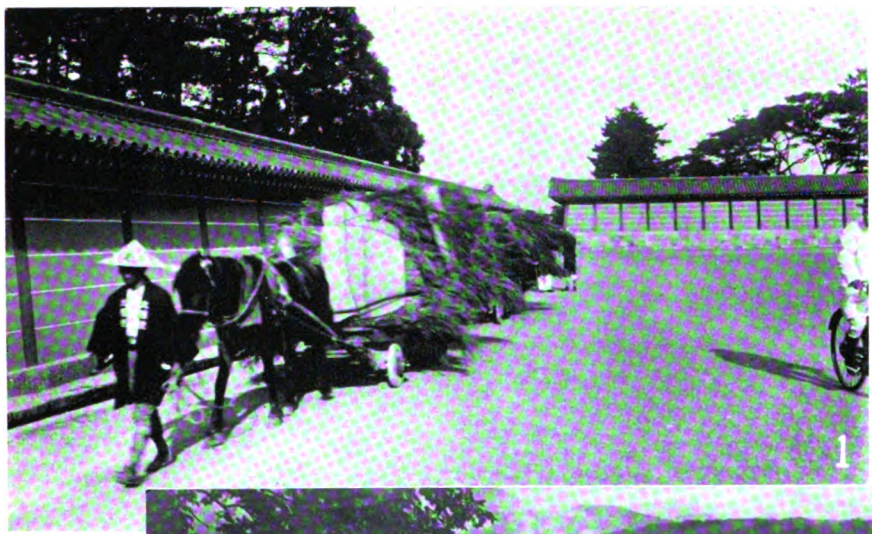

BURNING OF THE SACRED CORONATION BUILDINGS, YUKI-DEN AND SUKI-DEN AT KYOTO DETACHED PALACE

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BARON ISHII (RIGHT) RECEIVES BARON HAYASHI
ON THE LATTER'S RETURN FROM ITALY

MEMORIAL SERVICE FOR THE LATE COMMANDER SHIMOMURA,
KILLED IN THE NORTH SEA FIGHT

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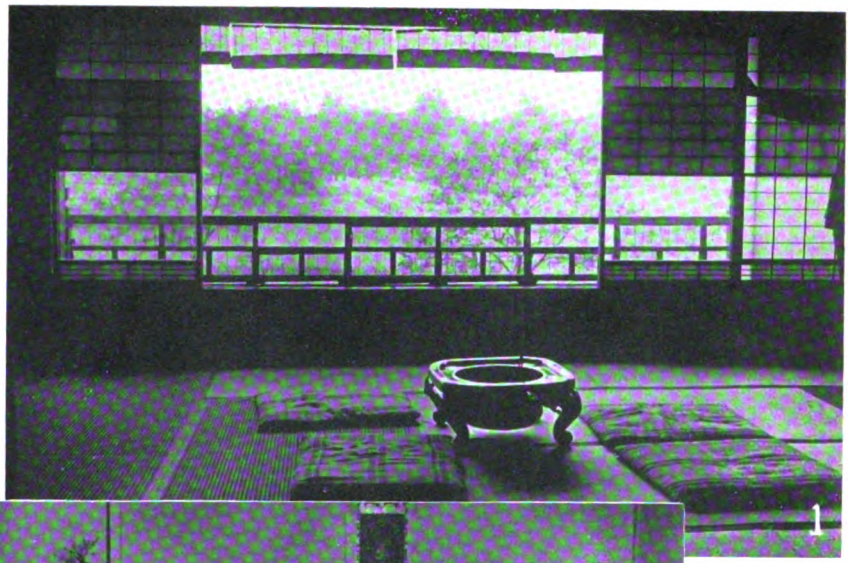

1. TAGORE'S ROOM AT MR. TAIKAN YOKOYAMA'S RESIDENCE, UYENO
2. THE POET AND PARTY WITH MR. YOKOYAMA AT RIGHT
3. COUNT OKUMA WELCOME SIR RABINDRA NATH TAGORE AT THE KANYEI-JI TEMPLE, UYENO

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MR. J. B. MILLET, OF BOSTON; HIS DAUGHTER, MRS. WILLIAM HARRISON BOOTH AND MASTER FRANK MILLET BOOTH, RECENTLY VISITING JAPAN MR. MILLET HAS DONE MUCH TO PROMOTE BETTER UNDERSTANDING BETWEEN JAPAN AND AMERICA

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CURRENT JAPANESE THOUGHT

By THE EDITOR

To the Reader

The editor of the JAPAN MAGAZINE has before stated in these columns that he is not responsible for the contents of the Magazine, having to do only with the literary form in which it appears from month to month. All articles for publication in the Magazine are provided by the Management; and the editor knows nothing of whence or how they have been procured. All statements to the contrary published by enemies of the editor and of the Magazine are to be regarded as malicious and untrue.

Lord Kitchener

The sudden and tragic end of Britain's great war lord caused profound grief among all classes in Japan. Lord Kitchener's visit to this country a few years ago is still cordially remembered and the impression made by the famous soldier at that time will not soon be forgotten. To the Japanese he seemed a man of striking and commanding personality, who had won the respect and admiration of the world for his character and achievements. To have conducted so many and such successful campaigns without a whisper of weakness or inhumanity is a distinction that will shine all the brighter in view of the lurid details of the conflict in Europe where savagery and outrage seem so often to supplant humanity. The British forces cannot fail to have been influenced by the same spirit, which, after all, is but the spirit of the Britisher at his best. The death of Lord Kitchener shows that in war no position is to be considered the safer; and the death of the head of the War Department is as heroic as if on the field of battle.

Change of Policy

There is no doubt that for some time leaders of political thought in Japan have been exceedingly dissatisfied with the inactivity of the Foreign Office, due, it has been thought, for the most part, to want of unity among the party leaders, the cabinet and the Elder Statesmen. Recently, however, Viscount Miura has been holding conferences representing political party interests, and it is said agreements have been reached binding the various elements to a united policy with

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regard to foreign affairs, especially in reference to the Chinese question; and the fact that there has been a change of ambassadors at Washington and London shows how much truth there is in the report of a newer and firmer policy. Important problems pending between Japan and the United States yet await solution; while the attitude of both America and Britain toward Japanese policy in China also necessitates new blood in the Japanese embassies in these countries.

China

The sudden disappearance of Yuan Shikai greatly relieves the situation in China, from a Japanese point of view; as it was impossible for any friendly feelings to exist between the two nations so long as Japan's inveterate enemy held the reins of power in Pekin; but whether the new president, Li Yuan Hung, will be able to tide over the crisis more successfully than his predecessor, depends on how far he can bring about a compromise between the warring elements of the South and at the same time fall in with the policy of the Powers. There is no doubt that he can hardly make a mistake in abandoning the dictatorial policy of Yuan Shikai and taking the advice of the republicans to restore the national congress and establish constitutional government. It is all very well to contend that the Chinese are not ready for constitutional government; but a people so self-governing as the Chinese and with a civilization older than any now extant, there cannot be the difficulty that those unacquainted with the genius of Chinese civilization, fear. What China still needs is the man of the hour; a master hand that will establish good government and see that it is respected. Who can doubt that the Chinese people would welcome such a government? They have suffered enough, and surely are not anxious to suffer more. The whole future of their nation depends on securing such a government. Why do not British, American and Japanese experts in government combine to assist China in establishing a proper government, in the same way as they are doing with regard to the customs department? So long as there was no interference with the nation's sovereignty China would probably welcome such advice.

Tagore

The celebrated Indian poet, Sir Rabindra Nath Tagore, has met a warm welcome in Japan from all classes. In fact he has received more attention than, perhaps, he relishes, if his purpose be to see the real Japan. The most interesting aspect of his visit internationally is the view taken by the public as to his ideas on Japan and India. The *Yorozu* in an editorial believes that the effort of the Indian poet to impress Japan with the sublimity and priceless beauty of her ancient civilization will not be lost upon the mind of the nation; but the editor warns his countrymen against being

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charmed by the poet's facile manner of maligning the civilization of new Japan. There is no doubt, says the paper, that moral civilization is invaluable, but material civilization is indispensable. Japan cannot return to the dim light of seed-oil lamps in place of electricity, and smash up her tramways and railways to find a place for palanquins. Two thousand years ago Japan had her own civilization, which, as time went on, became fused with the civilizations of India and China, and thus the civilization of Japan was shaped. During the last fifty years a similar fusing process has been going between Japanese civilization and that of the West; and if the later evolution is to be denounced the former should have to be execrated too. The Indian poet is nearer the truth when he insists on world-harmonization. Japan's mission is to amalgamate the civilizations of the occident and the orient. But a moral civilization not built on material foundations can only lead a country to ruin, as history well shows. Sir Rabindra's words are jewels; and his sentences sparkle like stars; but he offers no statistics, no figures to support his theories. He is all poetry; and for his poetry we admire him; but we must not let him discourage us in the pursuit of science and wealth, concludes the *Yorozu*.

Commercial Magnates

Some time ago, in the columns of *Japan and Japanese*, its great editor, Dr. Miyake, dwelt at length on the commerical results of the present era in producing men of conspicuous business ability. He holds that the Taisho period is not likely to produce so wonderful a galaxy of business magnates as did the Meiji era. In any case the new princes of business are of a somewhat different stamp from their predecessors. In former days it was personal character and ability that counted for most in the commercial world. The chiefs of government offices and great business houses were graduates of universities, and on the whole were men who could have made their mark anywhere; but now a business career appears to depend more on family connections and pull than on sheer ability or personal effort. In all departments alike, in business, politics, education and even religion, success and position are sought by currying favour with authority. The European war, however, has stimulated ambition in a more wholesome direction, and a whole crop of the *nouveaux riches* has sprung up in shipping, mining and other departments of activity, so that wealth is beginning to spread among all classes.

American Naval Expansion

In an interesting series of articles on the tendency to naval expaasion in the United States, appearing in the *Kokumin*, the brilliant editor of that journal sees danger of a challenge to Japan. The two neighbors on either side of the Pacific are entrusted

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with the peace of that region of the world; but peace is possible only on condition that they keep well matched in naval strength; any serious disparity in this respect must sooner or later lead to conflict, thinks the editor. He regrets to notice that the disparity between the fleets of Japan and America is growing more marked from day to day. Since America has abandoned the Monroe Doctrine for an imperial policy her naval programme has grown more positive nad now the whole nation is bent on naval expansion. Japan on the other hand has pursued a conservative policy and has thus dropped out of the rank of first-class naval Powers. Taking advantage of the alarm created by the European war the demand for an enormous American navy is insistent; and the example should be a good one for Japan. It is specially to be noted that an important feature of the American naval programme is careful provision for long voyages, which points to action possible or anticipated far from the home base.

Mediocrity

The *Yorozu* is tired of mediocrity in society and politics and thinks Japan needs a change. Modern society is barren and unattractive. Life in the Japanese capital is at a monotonous level. Without desiring unduly to stir up things the *Yorozu* nevertheless craves someone to admire, someone able to express an opinion that is striking and impressive, able to arrest attention. While Japan has no desire for despots or demogogues she yet would like to have a few men capable of feeling the pulse of the majority and expressing their opinions. A nation can not make progress without great leaders. The lack of great leaders, says the *Yorozu*, is due to ineffective education which kills genius in the bud, taboos politics and confines the youthful mind to uninteresting routine and cram; while religion, which should be an inspiration, has fallen from heaven to earth. People are now satisfied to worship commonsense, so far as there is any; and they are not very busy. Literature in Japan to-day is no more than a toy, says the *Yorozu*; and with such lack of thought and such inanity of mind how can the nation achieve its destiny? No nation in the world to-day can do without great leaders. In Japan the cry for leaders remains unanswered. The people crave for leadership in vain.

Foreigners In Korea

In a recent number of the *Herald of Asia* Mr. Isoh Yamagata of the *Seoul Press* tells what foreigners have done for the moral and material development of Korea. More than seventy per cent of the aliens in the peninsula are foreign missionaries, the other foreigners there being engaged for the most part in mining and trade. The 600 odd missionaries spend in the country about 1,200,000 *yen* a year on their work, and the Koreans contribute about 300,000 *yen* more. Christian converts

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now number about 300,000 and a rapid increase is yearly going on. The missionaries have rendered great service in uplifting the Koreans, and done much for the moral, and educational progress of the country. They were the pioneers in medical education and deserve the thanks of the world for their labours. Foreigners have also done a great deal for Korea in the opening up of mines, the output of which now amounts to more than fourteen million *yen* a year, 84 per cent of which is gold. Most of the mining is under American management, and there is one British company. There is also praise for the labours of British, American and German traders in Korea, all of whom have done much toward promoting the commercial development of the peninsula.

Formosa

In the *Taiyo* for June Dr. Kambè of the Kyoto Imperial University gives an illuminating survey of conditions in Formosa as he saw them during a recent tour of the colony. He thinks that more effort should be made in the way of Japanizing the natives, especially in teaching them the Japanese language, without a command of which it will be difficult for them to imbibe the spirit of Japan and acquire her civilization and institutions. The principal of equality and the tenedency toward democracy which prevails in Japan proper, Dr. Kambé does not find so evident in Formosa, where class distinctions are more rigid and therefore opposed to social contentment. The masses are always under the sway of a powerful majority, an evil inherited from the days of China's régime in the island. That the weak should always be oppressed by the strong is an evil which should be rooted out in the colony. Who can tell whether the Japanese at home would be quite loyal or content were they wrongly treated? Japan is the protector of the coloured races; and the races of Formosa should be taught that they have more to expect from Japanese rule than they would from the rule of any of the white races, who have oppressed the coloured races everywhere. Every effort should be made to assimilate the Formosan natives, just as has been done in the case of the Ainu. The blood of all the races of the orient flows in the veins of Japan, and it should, therefore, be easier for her to harmonize the conflciting tribes of the east than for any other nation. The earlier this is accomplished in Formosa the better. If the natives become entirely Japanized they will then be ready for Japanese rights and enjoy the same privileges as citizens of Japan proper. Now that Japan is regarded as the one best fitted for leadership among the oriental races, the people of Formosa, Korea, and even of China, should do all in their power to aid her in the task of amalgamation and aggrandisement, as it is their only hope of becoming independent of the white races.

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The government should also take care that avaricious capitalists do not get the upper hand in Formosa and for this reason only the very best officials should be entrusted with the administration of the colony.

Literary Changes

A brochure on *China Studies* recently published by the Dobunkan, Tokyo, dwells in an interesting manner on the changes that modern civilization is effecting in oriental languages, notably the written language of China. Contact with the western world has been generating a new, popular style of composition, which became very marked after the war with Japan. The cry for popular rights, equality and national unity brought in new phrases from Japan which did much to modify the standard diction of China; and soon there came into use what may be called the journalistic style of composition. In addition there are modern and official styles. The modern style was created by those equally masters of the ancient classics and of European education, who are able to clothe the new ideas in the elegant language of the past. The official style is the easiest, and regarded by scholars as of no literary value. Owing to the necessity of giving office to men of western education who had no classical education, the old obsolete literary style had to be abolished with the discontinuance of the equally obsolete examination system. Owing to the need of writing epitaphs for those who died in the southern revolution, the ancient literary style recently revived somewhat in the South. Chinese poetry is also undergoing a remarkable modification through occidental influence, though no nationa- poet has yet succeeded in combining what is best in eastern and western versification. In the realm of fiction foreign influence is very marked, especially among the Shanghai story writers. Though Chinese drama shows little extraneous influence as yet, there are signs of change on the stage, especially in the direction of more elaborate scenery. In the realm of song Chinese drama awaits a genius of creative quality. What direction the present literary transition takes will doubtless depend in no small measure on the trend of the present revolutionary situation. In the hurry and noise of unsettled China it is difficult to expect any adequate apprecial tion of classical beauty and modern excellence.

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1. SIR RABINDRA NATH TAGORE RETURNS TO INDIA BY WAY OF JAPAN 2. FAREWELL BANQUET TO MR. LOU TSUNG YU
3. AMERICAN BAZAAR ON BEHALF OF THE ALLIES RED CROSS

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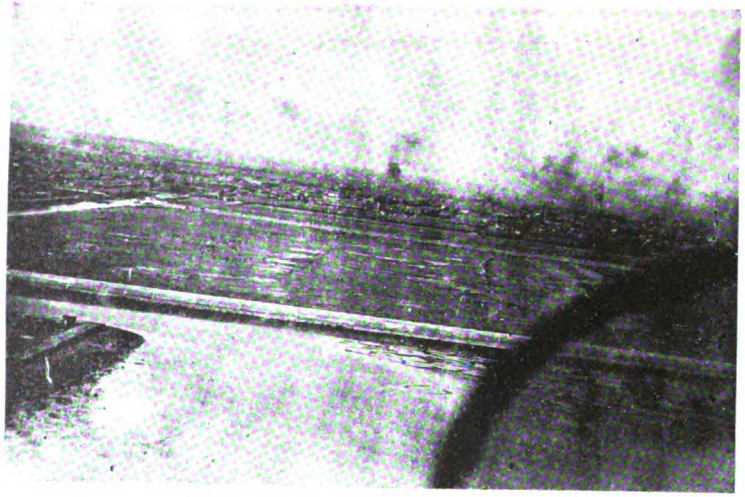
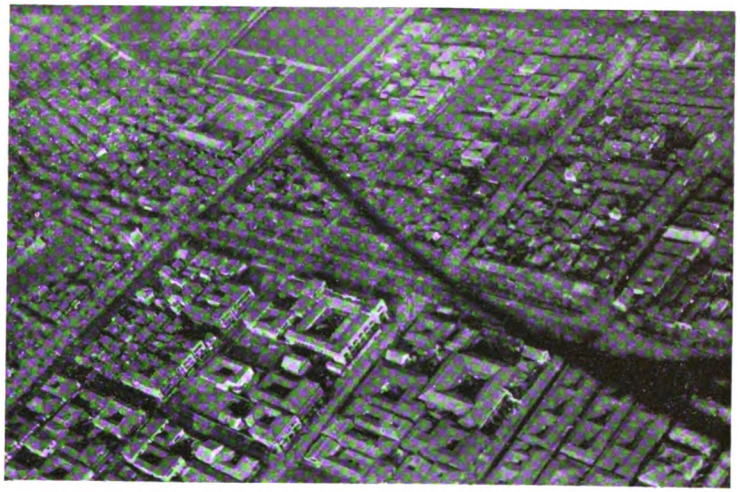
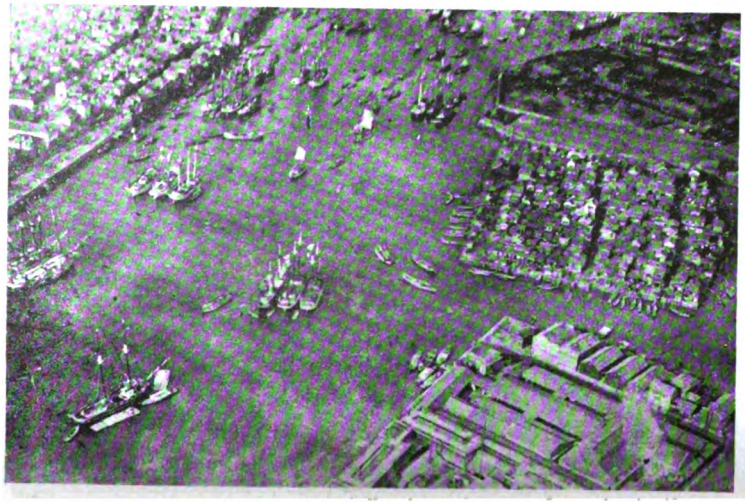


DR. KISHI'S AERODROME



SUSAKI FROM AN AEROPLANE



TSUKISHIMA FROM AN AEROPLANE

MOUTH OF THE SUMIDA RIVER FROM AN AEROPLANE

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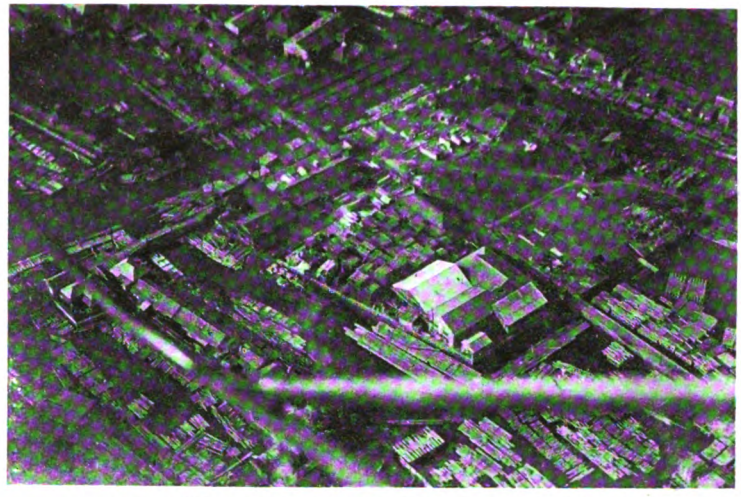
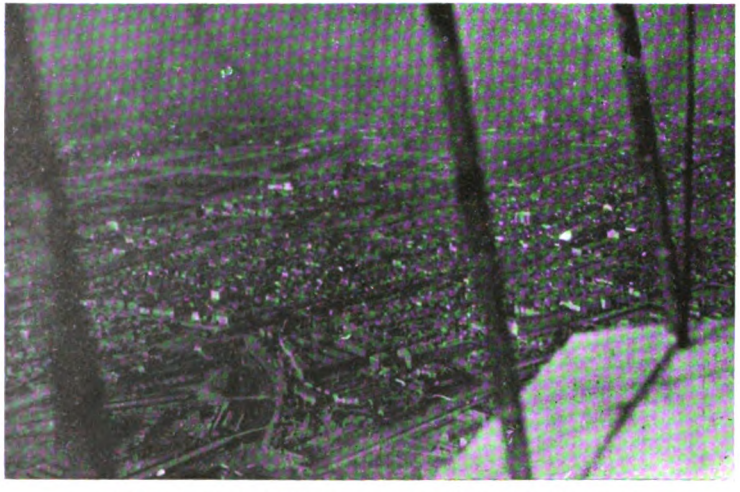
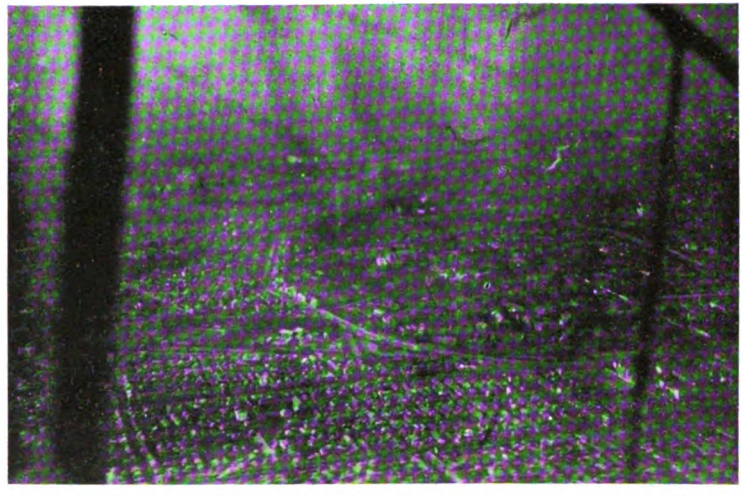
TSUKIJI, TOKYO, FROM AN AEROPLANE INVENTED BY DR. KISHI



FUKAGAWA LUMBER YARDS FROM AN AEROPLANE



CENTRAL TOKYO FROM DR. KISHI'S AEROPLANE



AKASAKA WARD, TOKYO, FROM DR. KISHI'S AEROPLANE

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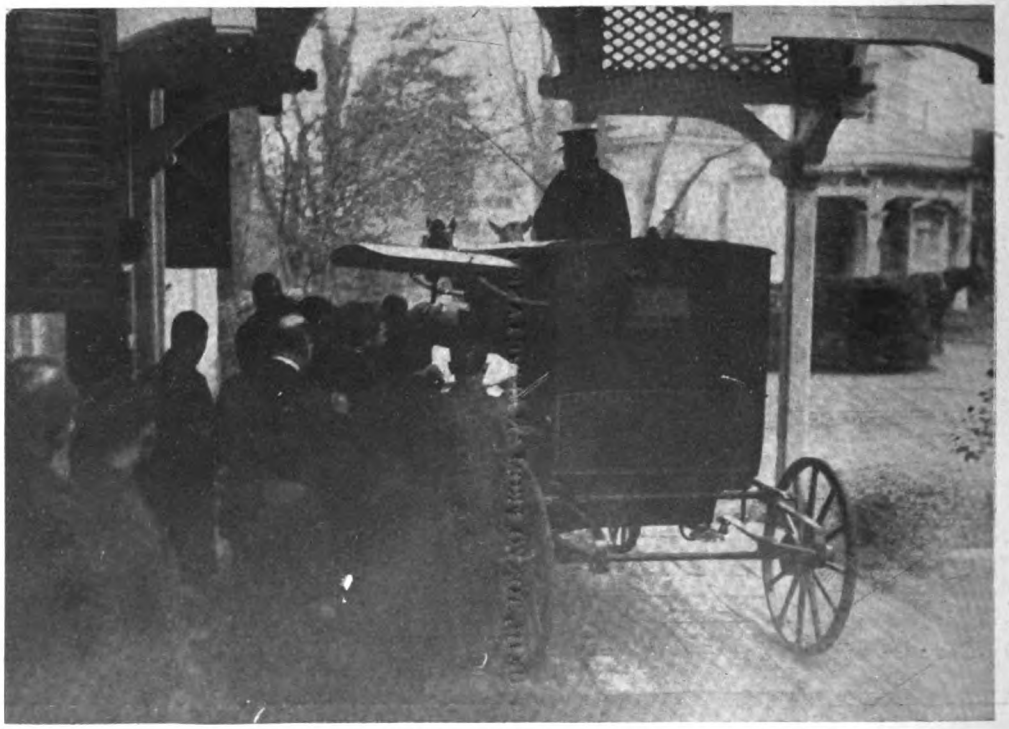
THE NEW CHILIAN MINISTER, MR. FRANCISCO RIVAS,
AND HIS FAMILY, ARRIVING IN TOKYO



BODY OF THE LATE AMERICAN AMBASSADOR BEING
REMOVED TO THE EMBASSY IN TOKYO

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